THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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[At the request of 'Many friends' we insert the following touching lines; although their view of death is not that which the Christian takes, from the Rock which enables him to see beyond the mist that shrouds its dark waters. With hardly less poetry, there is more truth, in a communication written about the same time, which appeared in our 26th number.]

LINES

Written on a gloomy day; the first succeeding the commencement of the epidemic in this city; and after being requested to furnish some "cheerful verses" for a common-place book.

Nay, ask me not for cheerful rhymes,
In these sad, dull, and pensive times—
Hush'd are the muse's play-bell chimes,
For joy's brief reign is o'er.
And all around, above, below,
Nature and man, are veil'd in wo,
As if our dread and common foe
Had cast his shades before.

He comes! the brave, the beautiful,
The old, the young, the bright, the dull,
His unrelenting hand will cull,
And scatter to the blast.
Whole nations blanche and fade away
Before his desolating sway,
Millions and millions in a day,
Have wither'd as he pass'd!

Spare us, O Lord! We call on thee
With broken speech—on bended knee;
Thy prostrate children save—for see,
Without thy help we die!
Wrap us within thy mantle's fold,
As thou didst Israel of old,
When Zion's banner they unroll'd,
And call'd on the Most High.

Be thou our strength—weak, smitten things!
O stay the fell destroyer's wings,
Whose presence every sorrow brings,
And death within his train.
Bid us, devoid of guile or art,
Praise thee with hand and tongue and heart,
And, Father—Friend—take thou our part,
And we shall smile again.

N. Y. Mirror.

From the Connecticut Observer.

HOME MISSIONS.

Turn thee to thine own broad waters,
Labor in thy native earth,
Call salvation's sons and daughters
From the clime that gave thee birth.

Here are pilgrim-souls benighted,
Here are evils to be slain,
Virtues in their budding blighted,
Spirits bound in error's chain.

Raise the Gospel's glorious streamer
Where yon western forest waves:
Follower of the meek Redeemer,
Serve him 'mid thy father's graves. L. H. S.

THE DIOCESES.

From the Episcopal Recorder.

THIRD LETTER FROM BISHOP McILVAINE TO DR. TYNG.

Brooklyn, Feb. 11, 1833.

Rev. and Dear Sir,—Permit me to resume the interesting subject of *the West*, where it was relinquished in my last communication. What can Episcopalians, in the Middle and Eastern States, do for the promotion of the Gospel in the vast regions of the West? To what heart, in any degree possessed of the Spirit of Christ, is this question uninteresting? Have we experienced the blessedness of him whose transgression is forgiven and whose sin is covered,—can we say with any reason, "We have the mind of Christ," and "count all things but loss for the excellency of the knowledge of Christ,"—and then survey the wide harvest which God has prepared in the West—how it perishes because there are so few to reap—how rapidly the enemy is scattering far and wide the prolific seeds of all evil, while men, who ought to be up and doing, are asleep—and not be anxious to know what we can do, and what the Lord would have us to do, for the promotion of the blessed Gospel in the West?

What we ought to do, depends upon *what is wanted*. What then is the great spiritual want of the West? I answer—*Ministers of* Christ—faithful men, called of God, and furnished by His Spirit for the preaching of His truth. The call from every region of the Western States, into which our pioneers have penetrated with "the lamp of life," is for *ministers*. How many parishes have been organized, where there would be even a prospect of stability and strength, could they only be blessed with the services of a minister! How many hundreds might be organized immediately in Ohio, and Kentucky, and Indiana, and Tennessee, and Alabama, could we only send to the scattered families that love the ways of our Zion in those States, the blessing of a devoted minister! True, they have no churches; but it is because they have no ministers. True, they could not at once sustain a minister; but it is because they never had one to sustain. Churches are not built, and salaries are not raised, simply because ministers are not sent. The faithful preaching of the word would soon find builders to furnish its pulpit, and bread to nourish its strength.

I know that the wants of the West in this particular are also the wants of the North and the East. Every where the harvest is plenteous and the laborers are few. From all quarters, congregations without pastors and sections of country without organized congregations, are calling to our Bishops and other clergy for some to break to them the bread of life; and their importunities, we are grieved to tell them, cannot be satisfied. We have not the men. The East does not supply its own necessities. The Middle States are far behind their own demands. I remember a statement in your sermon on the Manual Labor system, in 1830:—"Our means of education for ministers of the Church, are in no degree commensurate with the demands for their multiplication. In the whole region which the Episcopal Church occupies in the United States, we have but three schools devoted to this object; from *all* of which, the next annual supply will not fill the vacancies in our ministry, which have been occasioned by death during the last year. So that should there be no further diminution of their number from this mournful cause, our body of clergy would be actually smaller in a year to come, than it was at the commencement of the present year, were it not for some probable private sources of supply, upon which we have no right, however, to rest our calculations. There are throughout the United States about *sixty* candidates for the ministry of the Church in the different stages of their preparatory education, many of whom will not be prepared to enter upon the work of the ministry in less than three years." Such was your statement in 1830. The state of the case has somewhat varied since that time. At the last General Convention, 134 candidates for orders were reported from all the dioceses. The increase is encouraging. But "what are these among so many?" They should be doubled and trebled for the increasing demands of the Eastern and Middle States alone. And it is this that renders the cry of the West the more affecting. If, wherever she looks for help, she is presented with destitute congregations, urging their own necessities and claims; if all those who are now preparing for the ministry in the East can find opportunities of usefulness, fully commensurate with their abilities, in situations of comparatively little self-denial and hardness, where is her encouragement?

The difficulty is not diminished by the consideration that if there be one extensive portion of the United States, which, more than any other requires an intelligent, vigorous, well-taught, as well as devoted ministry, it is the West. It is a most pernicious mistake to suppose that the lighter material that cannot settle elsewhere may float down the great waters of the valley of the Mississippi, and find its level, and answer well enough among the people of the woods. If western people are deficient in the means of grace; they are well provided with strong, active, inquiring minds. No people are more quick to measure the qualifications of a teacher. None are more dissatisfied with insufficiency on the part of him who undertakes to be the guide. None are more anxious that their pastors should be thoroughly furnished, as well in education as in talent. Mind, in the West, is all awake and stirring. Like the country around, it may be rough and uncultivated; but it is fertile and growing. To train it; to lead it; to bring its energies under the discipline of the Gospel, requires the exercise of a sound judgment and enlightened understanding, as well as an earnest zeal for the salvation of souls.

The question then recurs with solemn emphasis, *What can be done?* The Saviour answers—"*Pray the* Lord *of the harvest that he would send forth laborers into His harvest.*" But is all comprehended in this? I answer: As much as the tree was comprehended in the seed from which it sprang. The germ of all the labors and sacrifices and gifts that are needed for the full supply of the harvest with faithful laborers, is found in the heart that prays earnestly and systematically and perseveringly to the Lord, in behalf of the great cause. Would all who profess to love the Saviour and desire the coming of his kingdom, set their hearts to seeking the Lord, *that great may be the company of the preachers;* we should soon see how diligently and with what freeness, in the use of their worldly substance, they would set themselves to the promotion of all those institutions on which, next to God, the preparation of the preachers depends. A spirit of prayer for the coming of the Lord—a spirit of prayer for a wider and more faithful publication of the Gospel among the impenitent and perishing—a spirit of prayer for the conversion and raising up and sending forth of men to be witnesses of the truth in all parts of the earth, would be as "the voice of one crying in the wilderness, *Prepare ye the way of the* Lord!" The mountains of ice that now oppose the supply of the waste places would soon be brought low. The vallies of sloth and selfishness that throw up such thick clouds of discouragement, concealing our best prospects and damping our liveliest efforts, would soon be exalted. O! that all who have ears to hear what the Spirit saith unto the Churches, and that all who call themselves Christians, would, in the unity of the Spirit, entreat with all prayer and supplication, the Lord of the harvest to send forth laborers into his harvest.

But the question arises: *What efforts would such a spirit of prayer require us to prosecute and support?* I answer: Whatever are wisely adapted to find out the youth whose hearts God has touched, and whose minds ought to be trained for the ministry—whatever are calculated to remove difficulties out of the way of the worthy and provide facilities by which the poorest in this world's goods may, in the shortest time and to the greatest advantage, be taught and disciplined and armed for the field. I rejoice exceedingly in the prospects of the Manual-labor School, for which your Education Society has recently purchased a beautiful situation on the Delaware. It is *one* way of laboring together with God for the sending of laborers. I rejoice in the liberality recently exhibited in Philadelphia for the endowment of scholarships in reference to the same great object. This is another and most necessary expedient. But I am a debtor especially to the West. And with regard to the supply of that immense region of spiritual want, there are certain truths which need no argument. First—*The clergy for the West must, in a great measure, be of the West.* The East may help us by sending missionaries; but the permanent and sufficient supply must be raised up among our own population, or nowhere. Secondly—*The clergy for the West must be educated in the West.* The expense of a journey to the East, for instruction; and the entire change of manners and habits to which a young man is liable in going from Ohio to a seminary in New-York or New-England, endangering his willingness and fitness for the rugged labor of his native woods, are some of the many reasons which call upon us, not only to seek out our own candidates for orders upon our own soil, but to seek the means of instructing them there for the work whereto the Lord hath called them. Such, I perceive, was the impression produced on the mind of the Bishop of North-Carolina during his recent visit to one of the Western Dioceses. After speaking in his address to the Convention of Tennessee of what an inviting field "for ministerial labor is open to the Church in the whole valley of the Mississippi," he remarks: "It seems important that some direct measure should be adopted to increase the number of clergy, by increasing the means of theological education among yourselves. This suggestion will have its due weight with all who consider that *no reasonable hope can be entertained of your having an efficient and permanent clergy, except as they may be trained for the work within your own borders.*"

The plain truth, then, my dear brother, is this; that if Episcopalians are affected by the view of the lamentable want of spiritual laborers in the West; if they have a spirit to pray that shepherds may be raised up to call together our scattered flock, and seek and save those that are lost in that wilderness; if the desire to know what the Lord would have them to *do*, as well as *ask for*, in reference to an object so unspeakably dear to the heart of our blessed Master—the answer is, *Promote and sustain with all your might such institutions of learning as are or may be established in the West, under confidential auspices, for the purpose of uniting, sustaining, and educating young men for the ministry of the West.* It must be anticipated by every reader of this letter, that I am referring especially to the College and Theological Seminary in Ohio, with which I am connected as President. True, I believe that the promotion of the truth as it is in Jesus, throughout the whole West, as well as Ohio, depends in a most important degree upon the building up and efficient support of Kenyon College and Theological Seminary. With regard to the present condition—the wants and advantages of that Institution, I purpose to write in my next. Meanwhile, commending what has been written above to the serious reflection of all whose attention it may meet, not as containing any thing *new*, but much that is deplorably unfelt and neglected among the professed disciples of the Lord Jesus, I remain, your friend and brother,

Chas. P. McIlvaine.

VARIETIES.

IGNORANCE RESPECTING THE BIBLE.

Mr. Editor,—A fact which I lately noticed in one of the Western papers, illustrative of the ignorance which may exist, even in the United States, respecting the Bible, reminds me of one or two anecdotes which may be interesting to your readers.

It is related of the celebrated Fontaine, that he went one day into the study of Boileau, and finding that his friend was absent, he took up a copy of the Bible, which he opened at the book of Baruch in the Apocrypha. So highly was he interested and pleased with it, that when he went away he every where among his friends spoke of this new author in terms of the highest commendation; and the next time he met Boileau, his first and earnest remark was, "Who is this Baruch? We must immediately elect him a member of the French Academy!"—

Another anecdote will give your readers some idea of the gross ignorance which prevailed in Paris respecting the Bible, subsequently to the French Revolution. At the period referred to, Mr. Wilder, now President of the American Tract Society, took an active interest in the success of the Bible cause in Paris, and undertook to collect funds to aid its efforts. In the discharge of this duty he found many persons not only wholly ignorant of the nature and designs of Bible Societies, but even of the existence of such a book as the Bible. One gentleman on whom he called, on being informed of the intention to print and circulate the *Bible*, inquired with great simplicity if it was some new *periodical journal?* On being further informed, he observed that he believed he had many years before, seen or heard of such a book; and asked if it was not a biography of two persons of the names of Isaac and Jacob! Yet this person, thus ignorant of the word of life, was one of the most respectable and intelligent merchants of Paris, and on other subjects, well informed!—*Presbyterian.*

CRITICAL HEARERS.

I was once conversing with a young and successful minister of the Gospel; who related to me the following circumstance. Years before, when quite a child, he heard a minister preach on repentance. This was on the forenoon of the Sabbath. His feelings were excited and he had almost resolved, before the conclusion of the sermon, to perform the duty without delay. In this state of mind he went to the house of God in the afternoon and heard the same minister on the judgment. He was more deeply impressed, and came to the full determination to attend to religion immediately.—But as he passed out of the house, he overheard two professors conversing on the sermon.—'A very solemn discourse,' said one—'Yes,' replied the other, 'but'—and he proceeded to make some critical remark, such as Christians often make. But its effect was to erase all serious impressions from the young man's mind, and had not the Spirit came down into his soul in after life, the Church might have been deprived of his useful labors in the ministry, by the single criticism of that professor of religion.—*Rev. Mr. Beckwith.*

Christian Index.

DECREES.

A person in the lower ranks of life, whose character and practice had been every thing but that of a genuine Christian, was nevertheless a great speculator on the high points of divinity. This unhallowed humor stuck to him on his death-bed, and he was wont to perplex and puzzle himself and his visiters with knotty questions on the divine *decrees*, and such other topics. Thomas Orr, a person of a very different character, was sitting at his bed side, endeavoring to turn his attention to his more immediate concerns:—"Ah! William," said he, "this is the *decree* you have at present to do with, *He that believeth shall be saved; he that believeth not shall be damned.*"—*Christian Index.*

From an old Magazine we copy the following ingenious trifle, which may be read, either all across the line, or by taking the short lines by themselves.—*Presbyterian.*

THE JESUITS' DOUBLE-FACED CREED.

1761.

Pro fide teneo sana	Quæ docet Anglicana;
Affirmat quæ Romana	Videntur mihi vana.
Supremus quando Rex est	Tum plebs est fortunata;
Erraticus tum grex est	Cum fiat caput Papa.
Altare cum ornatur	Communio fit inanis;
Populus tum beatur	Cum mensa vino panis.
Asini nomen meruit	Hunc morem qui non capit;
Missam qui deseruit	Catholicus est et sapit.
I hold for faith	What England's church allows;
What Rome's church saith	My conscience disavows.
Where the king 's head	The flock can take no shame;
The flock 's misled	Who holds the Pope supreme.
Where the altar 's drest	The worship 's scarce divine;
The people 's blest	Whose table's bread and wine.
He 's but an ass	Who their communion flies;
Who shuns the mass	Is Catholic and wise.

WHY DID THEY WEEP?

Some few months since two men went with their wives to a neighboring store "to trade" a little. After purchasing what calico, ribands, tea, sugar, &c. they wished, one of the men went to the wagon to bring in the gallon bottle, that it might be replenished. As it was near "haying time," the accommodating merchant suggested the propriety of their taking a barrel. 'They would want it, and it would come cheaper than by the gallon.' After some little hesitation, and casting about as to time and pay, the barrel was rolled into the wagon. While these things were doing, the women retired to one corner of the store and sat them down and wept. Why did they weep? Yes, why? In that barrel of liquor they saw tears and anguish, and poverty, and ruin, and blighted hopes. They were young. They had come away from friends into the wilderness, and after a few years of toil and privation, just as they were about to call their farms their own,—just as their children were coming to require constant and undivided attention—just as in anticipation their log hut was to give place to a house more comfortable and more substantial—and just as they were thinking to pass the evening of life in respectability and comfort, behold the destroyer comes. That barrel of whiskey is probably to deprive them of their farm; is to bring poverty and rags and suffering upon them; is in one word, to make them the wives, and their children the children of drunkards. Reader, do you wonder that they wept? Had they not occasion for weeping? The merchant gained perhaps five dollars—but it was literally the price of tears—it was probably the price of shame and of degradation—maybe it was the price of life. They wept.—If they were the first, they were not the last tears they shed. Oh no. The days of their anguish had only just commenced. *Bitter*, very bitter things were written against them.—*Temperance Recorder.*

ASSURANCE.

The Rev. Dr. Malan, of Geneva, has lately published a new edition of his volume intitled, *The Righteousness of the Saints; or No Works necessary to Salvation, and no Salvation without Works*, in which he says, "The author of this treatise is anxious to declare, that he retracts, as far as is in his power, the two first editions, *on account of the erroneous statements they contain concerning the doctrine of the appropriation of salvation.* The author there taught, that faith consists in believing that one is saved, and so that to believe in Jesus Christ, is to believe that he is my Saviour; while the Scripture calls upon the sinner first to believe that Jesus Christ is the Son of God, *the* Saviour, and *then* to repose himself with all his heart upon that promise, 'Whoever believeth that Jesus is *the* Son of God, *the* Christ, hath eternal life.' Faith then consists in believing what God says, and not what one persuades himself of."—*Christian Observer.*

ECCLESIASTICAL.

CANONS

For the Government of the Protestant Episcopal Church in the United States of America.

Passed in General Convention, October, 1832.

CANON XXX.

Of the Election and Institution of Ministers into Parishes or Churches.

[Former Canons on this subject were the seventeenth of 1789—Journals, p. 99; the third of 1799—Journals, p. 187; the first of 1804—Journals, p. 234; the twenty-ninth of 1808—Journals, p. 337; and the second of 1814—Journals, p. 345.]

Sect. 1. It is hereby required, that on the election of a Minister into any church or parish, the vestry shall deliver, or cause to be delivered, to the Bishop, or, where there is no Bishop, to the Standing Committee of the Diocese, notice of the same, in the following form, or to this effect:—

"We, the Church-wardens, [or, *in case of an assistant Minister*, We, the Rector and Church-wardens] do certify to the Right Rev. [*naming the Bishop*,] or to the Rev. [*naming the President of the Standing Committee*,] that [*naming the person*,] has been duly chosen Rector, [*or*, assistant Minister, *as the case may be*,] of [*naming the Parish, or Church, or Churches.*]"

Which certificate shall be signed with the names of those who certify.

Sect. 2. And if the Bishop or the Standing Committee be satisfied that the person so chosen, is a qualified Minister of this Church, the Bishop, or the President of the Standing Committee, shall transmit the said certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose.

Sect. 3. But if the Bishop or the Standing Committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to inquire into the sufficiency of the person so chosen, according to such rules as may be made in the respective Dioceses, and shall confirm or reject the appointment, as the issue of that inquiry may be.

Sect. 4. And if the Minister be a Presbyter, the Bishop, or President of the Standing Committee, may, at the instance of the Vestry, proceed to have him instituted according to the office established by this Church, if that office be used in the Diocese. But if he be a Deacon, the act of institution shall not take place till after he shall have received Priests' orders. This provision concerning the use of the office of institution, is not to be considered as applying to any congregation destitute of a house of worship.

CANON XXXI.

Of the Officiating of Ministers of this Church in the Churches, or within the Parochial Cures of other Clergymen.

[Former Canons on this subject were the sixth of 1792—Journals, p. 129; the fifth and seventh of 1795—Journals, p. 155; the thirty-third of 1808—Journals, p. 340; and the seventh of 1829.]

No Clergyman belonging to this Church shall officiate, either by preaching, reading prayers, or otherwise, in the parish, or within the parochial cure of another Clergyman, unless he have received express permission for that purpose from the Minister of the parish or cure, or in his absence, from the Church-wardens and Vestrymen, or Trustees of the congregation. Where parish boundaries are not defined by law, or otherwise, each city, borough, village, town, or township, in which there is one Protestant Episcopal Church or congregation, or more than one such church or congregation, shall be held, for all the purposes of this Canon, to be the parish or parishes, of the Protestant Episcopal Clergyman or Clergymen having charge of said church or churches, congregation or congregations. But if any Minister of a church shall, from inability, or any other cause, neglect to perform the regular services to his congregation, and shall refuse, without good cause, his consent to any other Minister of this Church to officiate within his cure, the Church-wardens, Vestrymen, or Trustees of such congregation, shall, on proof of such neglect and refusal before the Bishop of the Diocese, or, if there be no Bishop, before the Standing Committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this Church in any Diocese, vested with the power of hearing and deciding on complaints against Clergymen, have power to open the doors of their church to any regular Minister of the Protestant Episcopal Church. And in case of such a vicinity of two or more churches as that there can be no local boundaries drawn between their respective cures or parishes, it is hereby ordained, that in every such case, no Minister of this Church, other than the Parochial Clergy of the said cures, shall preach within the common limits of the same, in any other place than in one of the churches thereof, without the consent of the major number of the Parochial Clergy of the said churches.

CANON XXXII.

Of Episcopal Resignations.

Whereas the resignation of the Episcopal jurisdiction of a Diocese is to be discountenanced, but circumstances may sometimes create an exigency which would render an adherence to this principle inexpedient; it is hereby declared, that the Episcopal resignation of a Diocese may take place under the following restrictions; that is to say—

Sect. 1. A Bishop desiring to resign, shall declare his desire to do so, with the reasons therefor in writing, and under his hand and seal, to his council of advice, which shall record the said writing, and send a copy of the same forthwith to every Clergyman and every parish in the Diocese.

Sect. 2. At the next Convention of the said Diocese, held not less than three months after the delivery of the said writing to the council of advice, the proposed resignation of its Bishop shall be considered; and if two-thirds of the Clergy present, entitled to vote in the election of a Bishop, and two-thirds of the parishes in union with the said Convention, and entitled to a vote, and at that time represented, each parish having one vote by its Delegate or Delegates, shall consent to the proposed resignation, the subject shall be referred to the General Convention; but otherwise, the tender of resignation shall be void.

Sect. 3. The writing aforesaid, and the proceedings of the Diocesan Convention consenting to the resignation, shall be laid before the House of Clerical and Lay Deputies at the next General Convention, which shall have cognizance of all matters relating to them; and if a majority of each order of that House, voting by States, shall agree to the measure, the said writing and proceedings shall be laid before the House of Bishops of that Convention; but otherwise, the said writing and proceedings shall be void.

Sect. 4. The said writing and proceedings being laid before the House of Bishops, it shall have cognizance of all matters relating to them; and the Bishop who proposes to resign, may sit and vote as before in that House; and if a majority of the members present of that House shall agree to the proposed resignation, the presiding Bishop shall declare that it is confirmed; and this declaration shall be entered on the journal of the House. But if a majority of the Bishops present do not agree to the resignation, all the previous proceedings shall be void.

Sect. 5. If no meeting of the General Convention is expected to be held within one year of the sitting of the Diocesan Convention aforesaid, the President of the Standing Committee of the Diocese shall transmit copies of the said writing and proceedings of the Diocesan Convention to the Standing Committees of all the Dioceses of this Church; and if a majority of them consent to the proposed resignation, the said President shall transmit copies of the said writing and proceedings, and of the consent of the majority of the Standing Committees, to every Bishop of this Church; and if a majority of the Bishops shall notify the senior Bishop of their consent to the proposed resignation, he shall declare, under his hand and seal, that the said resignation is confirmed, and shall transmit the said declaration to the President of the Standing Committee of the Diocese concerned. But if a majority of the Bishops do not notify the senior Bishop of their consent to the measure within six months, all the previous proceedings shall be void.

Sect. 6. A Bishop whose resignation of the Episcopal jurisdiction of a Diocese has been thus confirmed, shall perform no Episcopal act, except by the request of the Bishop of some Diocese, or of the Convention, or the Standing Committee of a vacant Diocese. And if the said Bishop shall perform any Episcopal act contrary to these provisions, or shall in any wise act contrary to his Christian and Episcopal character, he shall, on trial and proof of the fact, be degraded from the ministry by any five Bishops, or a majority of them, to be appointed by the senior Bishop of this Church, and to be governed by their own rules in the case; and notice of the same shall be given to all the Bishops and Standing Committees, as in the case of other degraded Ministers.

Sect. 7. No Bishop whose resignation of the Episcopal jurisdiction of a Diocese has been confirmed as aforesaid, shall have a seat in the House of Bishops.

Sect. 8. A Bishop who ceases in any way to have the Episcopal charge of a Diocese, is still subject, in all matters, to the authority of the General Convention.

COMMUNICATIONS.

For the Churchman.

THE VOICE OF THE CHURCH *vs.* "CLERICUS."

"If he neglect to *hear* the Church, let him be unto thee as a heathen man and a publican."

Mr. Editor,—The communication in your 100th No. from the pen of "Clericus," is certainly one of a most singular character. At the present crisis of the Church, when the want of additional Clergymen is felt and acknowledged from Maine to Missouri, and exertions are making by the friends of the Church and religion, in some degree, at least, to supply it; your correspondent comes forward and *gravely* or rather *laconically* assures us, that there is no such *want*, and that therefore our efforts and plans to meet it are unnecessary and "ostentatious," and ought "to be laid aside!" Why, Sir, if this be the *real* state of the case, then in common with a very large company I have helped to practise a strange deception, a pious fraud, upon my fellow Episcopalians. I do not choose to labor under such an imputation, and therefore, had I no other motive, I should feel myself justified in joining issue with "Clericus." But, Sir, the Church of the living God has a deep interest in the present question. Truth must fall in her sanctuaries, and the adversary spread his hands upon all her pleasant things, if this *Laodicean spirit* be not extinguished, and this *bold heresy* scattered to the winds. Your correspondent has produced his strong reasons for being "somewhat skeptical" in this matter. Do not such doubts look rather like the hesitation of inveterate unbelief? Are there indeed "many" Churchmen at the present day who share with "Clericus" in this sort of semi-skepticism? We doubt the position. But, let us suppose this to be the case. If they believe all to be true that he suspects, or the half of what he relates, it will only go to prove that their creed is built upon an equally sandy foundation, viz. 1. *An entire misapprehension of facts;* and 2. *A culpable disregard of the best and most unexceptionable evidence.* "Clericus" in the first place is under an entire misapprehension as to the facts of the case. "By an examination," says he, "of the list of the clergy appended to the Journal of the General Convention, it will be found, if I mistake not, that about *one-fourth* of the clergy of our Church are without congregations. In other words, 150 out of 600 clergymen.

Now, before we can adopt this arithmetic, we must be permitted to put a few questions which will test its accuracy. Did "Clericus," when he examined this list, make any allowances for the "clerical changes" which have occurred since its publication, and which he might have noted in your columns? Did he make any deductions in his estimate for such clergymen as are *under censure*, or *absent from the country*, or *disabled by sickness*, or *superannuated*; or *who, from various other causes, have not officiated for several years*? Did he subtract from the sum total of *drones* and *non-workers*, the *presidents, professors, principals*, and *tutors in colleges and schools and seminaries of learning*? No, Sir. He has done nothing of this. He can give nothing but "a direct and full negative" to these questions. It will puzzle him—it will puzzle any one, to arrive at the conclusion to which he has come, unless he adopts this rule in "working out his mathematics," viz. Be sure to make none of the above allowances and deductions. No "errors excepted." Be sure when you find a clergyman's name with the title of "Deacon" affixed to it, and nothing more, to put a black mark upon him as one in "want of a parish." 'Hic niger est. Eheu Ecclesia.' Be sure also, when you find a clergyman's name and his *residence* merely mentioned, or the *Post Office for his letters* (as is the case particularly in the list of the Virginia Diocese) to enumerate him (as our friend in Virginia would say) among "the runagates continuing in scarceness." Such, Sir, I do not hesitate to assert, is the course which *must* be adopted in order to arrive at the conclusions of "Clericus." Is this fair? Does it not seem to manifest an utter carelessness as to accuracy, provided a strong case could be made out? "Clericus" may, it is true, endeavor to eke out his statement with the names of those to whom he is pleased to allude as the "many who are now engaged in teaching or otherwise." But he must first show that such clergymen are not at present within the limits of their duty. The Christian minister is bound to *teach* the people, and this can faithfully be performed in more ways than one. Does the Christian divine devote his time, his attention, and his talents, to the elucidation of Biblical truths, or to the exposition and defence of pure and unadulterated religion in the schools of the prophets? Still he may be said to contribute his proportion toward the spiritual sustenance of the Christian fold. Or is a clergyman employed in forming the minds of the rising generation, by teaching them the necessary information for a moral, scientific and religious course of life? In this case also, he has a noble end in view—an arduous, important, and commendable duty on his hands. If he labor faithfully in such a sphere, he is still doing his Master's work, when causes of whose sufficiency his own conscience must be the judge, have operated to lead him to prefer this employment to the oversight and duties of a parish.

To prove, now, how far wide of the mark "Clericus" has come, I submit the following statement, as the result of an examination of the list to which he refers, and of the limitations and allowances which it is absolutely necessary to make with a view to the forming of a correct estimate. This statement, I feel confident, will be found to be *under* and not *over* the truth. It is probable that some of your readers may be able to show that the proportion of unemployed clergymen is still *smaller* than this which I present, and particularly in the Dioceses of Virginia, Pennsylvania, and New-York.

Clergymen without parishes—Maine 3, New-Hampshire 1, Massachusetts 7, Vermont 1, Connecticut 8, New-York 21, New-Jersey 1, Pennsylvania 20, Maryland 8, Virginia 16, N. Carolina 3, S. Carolina 9, Ohio 5, Mississippi 2, Kentucky 2, Tennessee 1, Alabama 1, Louisiana 1, Missouri 3—113. Deduct from this amount such clergymen as are either superannuated or have not officiated for several years, viz. Maine 1, Massachusetts 3, Connecticut 5, New-York 6, New-Jersey 1, Pennsylvania 3, Virginia 1, South-Carolina 6,—26. This leaves a balance of 87. Deduct again from this balance the following items:—Absent in Europe, 1; under censure, 2; disabled by sickness, 6; presidents of colleges, 6; professors, principals, tutors, and teachers, 22; editors, secretaries, and agents, 4,—41. This will leave a sum total of 46. Or, in other words, nearly one-fourteenth, instead of one-fourth, (according to "Clericus,") of non-workers among our clergy. From Maine to Missouri, in twenty-five Dioceses or States, about *two* clergymen, on an average, in each, without congregations! Facts are stubborn things. Your readers, Mr. Editor, will now be able to decide "if there *really* is such an alarming want of clergymen in our Church."

2. "Clericus," to make out his case, has manifested moreover an entire disregard to the most positive and unexceptionable evidence. Is he a clergyman of this Diocese? Then is he directly at issue with his Bishop in this matter. Shall we take the "ipse dixit" of "Clericus," and "lay aside all plans for educating pious and indigent young men," or shall we abide by the testimony of the Diocesan who has surveyed the field and must know its wants? "Have perpetually in your minds," says Bishop Onderdonk in his address to the last State Convention, "and urge upon all whom you can favorably influence, the deeply interesting facts that we stand in great need of a large accession of well-trained clergymen, and a large addition to our means of missionary enterprise." "Give him the clergymen," give him the means of sustaining them in the work, and he says "that he will pledge himself, that in two years our Church shall be planted in every town in the State." (First annual report of the Education Society.) Does your correspondent belong to some other Diocese? Let him go to his Bishop and inquire if he thinks that the want of clergymen is a *real* or an *imaginary* one. Can he find any one of the fathers of our Church who will bear him out in his extraordinary positions? Or will "Clericus" have the goodness to inform us whether the following proceedings of the highest council of our Church furnish a testimony in the present case upon which we can in any degree rely? (See Journal of the General Convention of 1829, pp. 30 and 83. House of Delegates.) "The committee to whom was yesterday referred the resolution respecting the deficiency in the number of the clergy, reported the following preamble and resolution: *Whereas*, there exists an alarming deficiency in the number of our clergy, so that many of our congregations are unsupplied, and our Missionary Societies are unable to obtain as many missionaries as they wish; therefore—*Resolved*, That the House of Bishops be, and they hereby are respectfully requested, if they deem the measure expedient, to bring this subject, in any way they may think proper, to the view of the members of our Church, urging upon them the especial obligation to assist, by the formation of Education Societies or otherwise, pious and indigent candidates for the sacred office; and also recommending to the clergy to present the same subject to the consideration of pious parents and youth in their respective congregations. On motion the above was adopted and sent to the House of Bishops." The Bishops "concurred in the general sentiments expressed in the resolution relative to the deficiency of the clergy," and in their Pastoral Letter presented the subject to the consideration of the clergy and the members of the Church.

Such, Mr. Editor, are the *facts* and the *evidence* in this case. Can there be a clergyman or a layman of our communion that will overlook both and yet claim to be better acquainted with the whole ground? Is there an individual who can refuse to "hearken to the voice" of the Church in this season of her distress? Does "Clericus" aim at cutting the sinews of incipient efforts and prostrating "all plans for educating indigent pious young men," within our borders? Then, Sir, *Churchmen, really deserving of the name, will hold no fellowship with him.* "What is there in the Missionary prospect to tempt those who have the means of education from the more alluring paths of worldly distinction? A noble devotion may lead a few generous spirits, and the prizes which our Church can offer may operate on some more worldly ones, but after all, the majority of our clergy being fated to a life of labor with the barest competency, their ranks must be recruited from sources beyond the spontaneous supply. The fit and the willing spirit will not always be found in connexion with the means of education. To meet such cases, funds must be provided, and the altar of GOD enriched and adorned with piety and talent, elevated from the ranks of poverty, or selected from among the children of misfortune. Thus too only can our Church advance with a population that is pressing into the wilderness, by being furnished with men, who, to the best gifts of nature and grace and the advantages of education, add the no less needful requisite of the Missionary, a spirit familiar with poverty, and a constitution hardened to every exposure. Out of such supply has the Church in every age drawn her ablest divines. Sons nurtured in her bosom have been, in her peaceful days, the jewels of her crown, and in those of danger the shield and buckler of her strength." H. A.

For the Churchman.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

THE missionary concerns of the Church, both general and diocesan, appear to have attracted, in no small degree, the attention of the members of our Communion of late, and have excited some discussion in our public journals. This circumstance—the issuing of a new periodical by our general Society devoted exclusively to this subject—the appointment of a General Agent to visit all our churches—and the approach of the period for the annual meeting of the Directors of the Society; have conspired to induce me to investigate and consider more particularly the nature of our past transactions, and present requirements in this great concern.

Two subjects in particular have led me to much and painful reflection of late—one, the abortive result of the efforts of some old and long tried friends of our Society and missions generally, at the late meeting of the General Convention, to arouse the public feeling in behalf of this excellent institution and noble object; and the exhibition made at that Convention, of the apparent disregard of its members and attendants to all matters, except the making and hearing of fine speeches, which, though important and interesting as they were, yet, compared with the Missionary, Sunday School, and Education concerns of the Church, (which were all cast into oblivion to make way for them,) were as the poorest of chaff to the finest and purest wheat. Another,—the hostility and sneering so manifest in many quarters, when any effort is put forth to spread the Church within our own territory, as if this branch of our business, (in my judgment the legitimate and primary concern of our Zion,) was and is an obstacle to the advancement of the foreign objects of the Society.

From an investigation of the transactions of the General Missionary Society, made with great care and accuracy, I discover, that since the 12th May, 1828, the period of the annual meeting of the Directors in that year, this Society has expended on the objects of its care, no less an amount than $52,628 95. I take account from the period referred to, because previously, but very little had been accomplished by the Society.

Now, Mr. Editor, whoever is acquainted with the missionary operations of other denominations in this country, and other countries, and their relative resources with ours, cannot, I think, but indulge the gratifying belief, that we have not come so much behind them in this good work, as some are willing to have imagined; not that we have arrived at the point we are able to attain to, and are bound to reach—far from it; but judging comparatively, there is much to rejoice in and encourage us.

In respect, however, to the disposition of the funds so liberally contributed, I cannot, I am sorry to say, express the same satisfaction. I have no intention to impute blame, or offer any censure upon the Directors of the Society; they are only the almoners of the charity of the Church, and acting in obedience to the instructions they receive; the feelings I entertain for them are great respect and gratitude for their long, laborious and faithful attention, (gratuitously bestowed,) to the trusts committed to them.

It appears that the expenditure for DOMESTIC MISSIONS, supposing *all* that is charged in the "*General Missionary Account*" to have been applied to this branch, from May, 1828, to October, 1832, a period of near 4½ years, is $13,972 51.

Of this amount there was specially contributed for the erection of a church edifice in Florida, . .	1,365 00	
All the expenses of the Society, salaries of officers, &c., are charged to this account, and may be estimated at	3,607 51	—4,972 51
		$9,000 00

Leaving the sum of $9,000, or thereabouts, as the whole amount expended, directly, for the support of religion and the extension of the Church, within the great sphere of our own destitute borders, during a period of 4½ years, in the most prosperous state of our Society. Surely the advocate for Foreign Missions need not grudge this small amount!

During the same period there has been expended for Liberia and other foreign missions,	1,262 07	
For Green Bay, considered a foreign station by all Missionary Societies, ...	20,287 50	
For Greece, ...	17,106 87	—38,656 44
		$47,656 44

In Greece there are two Missionaries, in Green Bay one.

In respect to Green Bay, I am not sufficiently informed to judge, whether the expenditure there has been wisely incurred, or no,—the duty of doing something for the poor Indians, is freely admitted; and if we are to receive, as I understand, $2000 annually from the Government to be expended there, perhaps our investment there has been a judicious one,—I should question it on any other ground.

With regard to the Mission at Greece, I have but little to remark;—that country, and all countries under the baleful influence of the Greek and Romish Churches, claim our deepest commiseration,—but, if with the resources actually under our control, the sympathies of the members of our Church are hereafter to be absorbed, as chiefly heretofore, by this enterprise of equivocal expediency, then I must pronounce it *a most calamitous undertaking for the Church.* But I come to the great object of my communication.

We require immediately for the Diocese of Michigan, annually, at least $2000; for Ohio, $2000; for Kentucky, $2000; for Tennessee, $2000; for the South-West, $2000; for Maine, $1000; in all $11,000 annually;—and it is my opinion that the General Agent should be instructed to have these wants especially in view, and endeavor to recommend and provide for them as the first objects of his care—that the Missionary Record should teem with appeals to this end,—then, if you please, collect as much as you require for Greece and Green Bay.

When we reflect that in all our western and southern dioceses requiring our assistance, we have either most active and zealous bishops or ecclesiastical bodies to superintend the distribution of our supplies; and when we consider how great the need for them is, I cannot but hope we may be awakened to a proper attention to this subject. Who that knows any thing of the western country but perceives the moral destitution prevailing there? Listen to the account Bishop McIlvaine has given of it, even from the short, limited, and cursory survey he was enabled to make. Why! even from the shores of the old world—from England,—the land of missions and Christian enterprise,—they are calling upon and entreating us to make this the primary object of our care!!

A word only on the subject of Foreign Missions generally. I am, Mr. Editor, their decided friend. I have probably labored more, and for a longer period in their behalf than most of the members of our Communion, and I would that we had the ability and the heart to add indefinitely to our efforts in this noble enterprise; but in the actual situation of our Church, I consider much prudence to be requisite, both in respect to the posts to be selected for our operations and the amount to be embarked in them. The question, how far we have acted wisely, up to this time, it is neither necessary, nor desirable, that I should discuss.

It is a common remark with many, that to engage freely in the enterprise of Foreign Missions is the surest way of securing a greater interest in behalf of domestic operations. Have we proved this to be so in our case? No doubt, the maxim is a good one in large and well established Communions, and has been realized.—But how did the Reformers act in the great day of their operations? How the bold and zealous Puritans of New-England? The latter especially gave exclusive heed to the well settling of themselves at home first; and now are doing more for the cause of Foreign Missions, than the whole of this vast continent beside. Need we have a better example?

But I leave the matter for discussion to abler pens. I desire only to draw the attention of the Church to the subject. AMICUS.

For the Churchman.

MR. EDITOR,—I have read with much pleasure the many well-written pieces your journal has furnished, on the subject of "Systematic Appeals and Collections" for the societies attached to our Church. They evidently have produced good effects; and, I doubt not, will awaken the attention of our clergy and congregations in every parish of our Diocese, to prevent the name *delinquent* being recorded against any of them in the Journals of our next Convention. The estimate of H. S. is much underrated. By a reference to "the list of acknowledgments," it appears eleven of our city churches have made collections for "the Missionary Branch" from $225 down, averaging $100 each. Only ten country churches are yet reported, but they are "up and doing."

While, Sir, our distant brethren are reminded of what is hoped for from them, I trust it will not be deemed amiss to hint to the managers of our societies at home the importance of regular attendance at all the appointed meetings; those of them who are habitually punctual, find it no little mortification, after a long walk to the place of meeting, to have the pleasure of a long walk back, transacting no business, because there was NO QUORUM.

For the Churchman.

MR. EDITOR,—I do not wish to become troublesome, or to trespass upon your time, which I conceive to be more advantageously employed now than it could be in any other occupation. What I am about to say, therefore, is intended to further the interest of the establishment under your direction. Did you ever have before you a file of a good old newspaper, the result of twelve months' labor on the part of the editor, and of twelve months' praiseworthy care on the part of the patron? And did you, at the same time, know, that in it, *some where*, was to be found an all-important statement of facts, or a dissertation, conclusive upon a subject then under consideration? And, after spending much time in a fruitless search, did you not wish that the good editor had furnished an index to each volume? Will not many a well-disposed, truth-searching Christian be placed in a similar situation with regard to the future use of the very valuable contents of your paper? The Churchman is the chronicle of all the important and of even the *every-day* affairs of the Protestant Episcopal Church in the United States. In it are recounted the quickly succeeding victories of the Cross of CHRIST; and many of the means employed in the contest are developed so clearly that others may thereby learn to do likewise. In it are all the materials necessary for the labors of the future historian of this Church. In fact, it is of itself the history, and may be made accessible to many who would otherwise remain destitute of the information, by appending to each volume a well-arranged index. Your paper, Sir, would then become a register of the Church, and the poor man's family library. Increased patronage would attend so laudable an effort to add to the value of the Churchman. * * *

I must again insist upon calling your attention to the index. I would rather give five dollars a volume with it, than two without it. * *

Yours truly, B.

MISSIONS.

For the Churchman.

THE General Agent of the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States" begs leave affectionately and confidently to submit to the clergy and the churches of the Diocese of New-York, the following documents, and plans for carrying into effect the design of the General Convention of the Church in the formation of a Society for Domestic and Foreign Missions.

February 18, 1833.

REV. AND DEAR SIR,—As you are preparing to enter on your Missionary Agency, it has become my duty to certify, as I hereby do, to all whom it may concern, that you will be acting under the appointment of "The Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States."

There is a large field for you in each of the departments which are the objects of the Society. In the Domestic, there are the calls made on us from the north, from the south and from the west, by members of our Communion in States recently risen, and rapidly increasing in importance, but deeply sensible of their destitution, in being cut off from the means of grace enjoyed by their ancestors, during past generations, and in many instances by themselves in early life; but which they have little prospect of their transmitting to posterity without the aid of their more favored brethren in the east. This they have the more reason to expect, as it will be an imitating of the example of our brethren on the other side of the Atlantic; who in the infancy of the Colonies, now the United States, did not neglect to extend their fostering care to the emigrant members of their Communion. It was a deed of Christian charity, which laid the foundation of the Church, who now addresses her children for the extending of a patronage similar to that received by them.

In relation to the Foreign Department you will derive aid from those high injunctions of Scripture, which have enjoined, as an obligation laid by the divine Author of our holy religion and by his blessed apostles, on all who should come after them to the end of time, to cause the Gospel to be known so far as may be in their power, to all nations. Let there be possessed the inestimable treasure of this dispensation of grace duly cherished, and it will be found hereafter as heretofore, that the two species of benevolence administer to one another; and that in proportion to the interest which we feel in wants nearer to our homes, will be our desire to follow in the train of the angel spoken of in the book of Revelation, with the everlasting Gospel to be preached, "to every nation, and kindred, and tongue and people."

Without the admission of any ground of competition between the two departments of missionary energy, yet as there are circumstances which may cause one of them to be more impressive than the other on the mind of any individual, the Society have wisely given an opening for a choice between the two. This is a provision not only to be sacredly regarded, but to be carefully explained whenever need may so require.

While on every occasion of devotional service you will of course be governed by the Rubrics and by the Canons of our Church, there will occasionally occur to you the delicate task of declaring the ground on which, in missionary exertions, she acts in her separate capacity; not associating with other religious societies in the sacred cause. It is so far from being the effect of hostility to societies dissenting from us, yet holding the essentials of Christian doctrine, that we see no other way of excluding needless controversy so destructive of mutual respect and of charity. Of this we are aware from the nature of the subject, and it has been confirmed to us by a great variety of incidents.

For the accomplishing of the important object before you, in addition to the contributions which may be immediately made by individuals, it will be expedient to form associations for the easier correspondence of annual contributors with the Society. This will also have the advantage of mutual excitement, and of preventing the decline of any interest taken in the cause.

As your agency will cause your absence from your parish for some months; and as according to one of our Diocesan Canons this may not be without my leave, it is now given to the extent of my power. This is done by me the more willingly, as I find that your place will be supplied by a Reverend Brother of good standing in our Church.

Wishing great success to your agency, and your health and happiness in the prosecution of it, I am respectfully your affectionate Brother, WM. WHITE,

Bishop of the P. E. Church in Pennsylvania,
and President of the Ex. Com.

To the Rev. GEORGE BOYD.

New-York, Feb. 22, 1833.

The Rev. George Boyd, of Philadelphia, having been appointed by the Executive Committee of the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States," General Agent of the said Society for soliciting aid in its behalf, I hereby commend the object of his appointment to the encouragement and liberal aid of the Clergy and Laity of this Diocese.

Fully concurring with the venerable President of the Society, in the view so well expressed by him in the above document, of the duty of the Church of CHRIST to use all proper methods for extending its borders, until the Gospel shall be preached, and its sacraments, ordinances, and services extended to all nations, and recognising the undoubted right of every individual to bestow his aid on that department of this great duty to which his judgment may, at any time, see reason to give a preference, I feel it, nevertheless, to be my duty, to state the deliberate conviction of my own mind, that the domestic branch of the Society's operations, is that part of the general obligation to evangelize the world, which, in the course of GOD's providence, especially appertains to the Church in this country. It is a wider field than she has yet been able to occupy, and, it is to be feared, than she long will be able; and a field in which she can expect none others to come to her help.

THE GREEN BAY MISSION, particularly, I would urge upon the liberal consideration of my brethren of this Diocese. That mission is still in great need, and in the attitude in which we have placed ourselves with regard to it, it certainly devolves peculiarly upon New-York to see it effectually relieved, and placed on a footing of permanent success. I will venture, therefore, respectfully to suggest, that until these two objects are secured, the contributions to the Society, through its present respected agent, or otherwise, from this Diocese, be especially appropriated to the Green Bay Mission.

The ideas of the Agent respecting the best mode of securing uniform parochial patronage to the Society strikes me very favorably. That subject, however, is of course left to the consideration and decision of the several Rectors.

In conclusion, I would affectionately invite my brethren of this Diocese to add to their liberal contributions, their faithful prayers for the divine blessing on the important agency of Mr. Boyd, and on all the deliberations and operations of the Society which he represents.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York.

Inasmuch as it is difficult, if not impracticable, in many parishes for Episcopalians to give the different objects of Christian benevolence which press upon their attention as Churchmen, a due proportion of their time and care, much less to form and sustain an auxiliary society for each, it has been found to answer an excellent purpose to concentrate the exertions of a congregation, into one society, for the *Promotion of Christianity according to the institutions of the Church.* In such cases a constitution similar to the following has been adopted.

A CONSTITUTION

For a "Protestant Episcopal Association for the Promotion of Christianity."

ART. I. This Association shall be called "The Protestant Episcopal Association of —— for the Promotion of Christianity."

ART. II. It shall be composed of the members of —— Church —— who shall contribute —— any sum of money, for the objects hereinafter specified: it being understood that each subscriber will regulate his or her liberality, by a conscientious reference to the ability which GOD has given.

ART. III. The leading principle of this Association is, that the contributions made by its members for the objects enumerated shall be made through the medium of this Association. It is believed that by united effort a greater amount of good can be accomplished than could possibly be by individual exertion.

ART. IV. The objects which this Association will aid, are ——

ART. V. The Rector of the Parish shall be (ex officio) the President of the Association. With him shall be united a Secretary, Treasurer, and —— other persons, who shall constitute an Executive Committee for the distribution of the funds, pursuant to the will of the donors, as expressed at the time of subscribing. The officers above named, (except the President,) shall be elected by the contributors at the annual meeting of the Association, to be held on ——, at which time a detailed statement of the subscriptions and collections shall be presented by the Treasurer.

ART. VI. The subscription books or papers made use of in obtaining contributions to the objects of this Association, shall be so prepared as to have a column for each of those objects: and in case of any subscription for the "Domestic and Foreign Missionary Society," the subscriber will be at liberty to say to which of the objects of that Society his money shall be applied. The Executive Committee shall also attend to the collection of the subscriptions, immediately after the annual meeting, by appointing *five, ten, fifteen*, or *twenty* collectors, whose duty it shall be to divide the families of the congregation among themselves, to visit each, and solicit every individual to subscribe something.

ART. VII. The Executive Committee may appropriate any of the funds remaining in the Treasury at the end of the year, not otherwise designated, to either of the objects above specified. And it shall be the duty of the Treasurer in transmitting funds, to see that they are carefully acknowledged by the Society to which they are sent, and credited to their respective contributors.

ART. VIII. There shall be —— meetings of this Association held on the —— day of —— in each year, when it shall be the duty of the Executive Committee, to make arrangements that the members of the Association may be informed of what is doing by the Church for the promotion of Christianity in the world, and incited to renewed prayer and effort. At these meetings, any object not provided for in the fourth article may be proposed, and the Association may aid it, or decline to do so.

ART. IX. This Constitution shall not be altered except at an annual meeting, and by a vote of two-thirds of the members present. The Executive Committee shall have power to make its own By-Laws.

ART. X. It is recommended to every member of this Association, to pray continually to ALMIGHTY GOD for his blessing upon the Church, and upon all her institutions; under the full conviction, that unless he directs us in all our doings with his most gracious favor, and furthers us with his continual help, we cannot hope to see our beloved Zion enlarge the place of her tent, or stretch forth the curtains of her habitation.

In other places, an association for the particular object of aiding the "Domestic and Foreign Missionary Society," may be preferred. Where this is the case the following form of a constitution for such an association is submitted.

CONSTITUTION

For a Church Missionary Association.

ART. I. THIS Association shall be called the "Church Missionary Association of ——" in aid of the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States."

ART. II. It shall be composed of the members of —— Church who shall contribute —— any sum of money for the purpose of aiding the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church" in carrying on its operations. It being understood that each subscriber will regulate his or her liberality, by a conscientious reference to the ability which GOD has given.

ART. III. The Rector of the Parish shall be (ex officio) President of the Association; who, together with a Secretary, Treasurer, and —— other persons, shall form an Executive Committee for the transaction of the business of the Association. The officers shall be elected by the contributors at the annual meeting, to be held on —— when a detailed statement of the subscriptions and collections shall be presented by the Treasurer.

ART. IV. The subscription books or papers made use of in obtaining contributions to the object of this Association, shall be so prepared as to have one column for Domestic Missions, another for Foreign Missions, and a third for any specific object of the Society's operations: and the subscribers shall be at liberty to designate to which of the objects their money shall be applied. It shall devolve upon the Executive Committee to attend to the collection of the subscriptions, immediately after the annual meeting, by appointing *five, ten, fifteen* or *twenty* collectors, whose duty it shall be to divide the families of the congregation among themselves, to visit each, and solicit every individual to contribute something to the missionary cause.

ART. V. There shall be —— meetings of this Association held on the —— day of —— in each year, when it shall be the duty of the Executive Committee, to communicate such missionary information, as will inform the minds of the members, and be calculated to increase a zeal for missions.

ART. VI. This Constitution shall not be altered, except at an annual meeting, and by a vote of two-thirds of the members present. The Executive Committee shall have power to make its own By-Laws.

ART. VII. It is recommended to every member of this Association to pray continually to ALMIGHTY GOD for his blessing upon the Church, and upon all her institutions: under the full conviction, that unless he directs us in all our doings with his most gracious favor, and furthers us with his continual help, we cannot hope to see our beloved Zion enlarge the place of her tent, or stretch forth the curtains of her habitation.

The principle upon which the foregoing plan is laid, is to organize a system of operations within the Episcopal Church, by which her strength shall be concentrated upon those institutions which she has formed, designedly for the purpose of extending her borders and strengthening her stakes.

The Church expects of her children, that they will do their duty. By associated effort great things can be done. Union is strength. Let each individual member of the Church say how much he can give to the promotion of Christianity in the world; and let him appropriate it to some one or more, or all of the institutions which the Church has commended to his liberality, and the aggregate will constitute a very considerable addition to the means already applied.

Episcopalians now stand sixth in numerical order among the other denominations of Christians in the United States. Of Baptists there are reported to be 2,743,000; of Methodists 2,600,000; of Presbyterians, 1,800,000; of Orthodox Congregationalists, 1,260,000; of Roman Catholics, 800,000; and of Episcopalians, 600,000.

Other denominations are very active and very liberal in sustaining and extending their respective institutions. Shall it be said that the most primitive and purest branch of the Church of CHRIST in this land shall bear the least fruit to his honor and glory? GOD forbid. Relying upon His divine benediction, without which "nothing is strong, nothing is holy," let us arise, men, brethren, and fathers, in the ministry, and among the laity, and resolve, that "as we are a Church professing primitive faith, and apostolic discipline, we will also be a Church exhibiting primitive zeal and apostolic devotion to the cause of evangelizing the world."

THE CHURCHMAN.

SATURDAY, MARCH 2, 1833.

APPOINTMENTS BY THE BISHOP FOR CONFIRMATION.--March 31st, Christ Church; April 14th, St. Stephen's Church; April 28th, St. Peter's Chapel.

TO CORRESPONDENTS. We regret that previous arrangements put it out of our power to insert the second number of "Z."'s able Essays on 'The Extension of the Church.' The same reason prevents the appearance of the calm, judicious, and Christian-spirited letter of a friend, on a kindred subject. We assure the writer that the 'sentiments it expresses' are in 'entire accordance with our views,' although it is possible we may differ from him slightly, in their application to practice.

A friend in Baltimore informs us, that the tract on Baptism, commended in a late number of the Churchman, "is from no transatlantic pen. We are indebted for it to one at present engaged in a career of usefulness in our own beloved country," of whom the writer subsequently speaks, as "his own esteemed pastor." Truly gratified we are, to have our hopes of further benefit to the Church from one so able to advocate its cause, thus confirmed—for we are sure that the pen to which it is now not difficult to trace this well-conceived and well-executed tract, will not be idle, while there is so much for it to do. As regards our "slight objections," they are not removed by our friend's remarks. On matters of taste we take leave to disagree; and he has entirely mistaken our only objection of a more serious kind. Of course it would have been useless to insert his defence of a point never assailed.

"A Layman," who addresses us on the subject of the 'Society of Alumni of the Theological Seminary' will attain his end better by the presentation of his paper to the Executive Committee of that Association. We will see that it is done.

The extract from "*Scott*" (whether John, Thomas, or Walter, the friend who furnished it has not said) hardly reaches the standard of originality and vigor which we wish to characterize our selected articles on such subjects. We have shrewd suspicions that the pen from which it proceeded was more at home on topics of another cast, and did but obey the promptings of memory when the paragraph in question was composed. The old adage 'to reach the heart, *aim from* the heart' has more truth than many of its fellows; and is our standing test of *materiel* for the supply of the "Practical" and "Devotional" heads of the Churchman.

Our respected friend "J. P." will excuse us for postponing his article until we have had an opportunity of examining the work to which it relates. We cannot depart from our rule of admitting no criticisms on books which have not come under our own inspection.

North-Carolina.—A correspondent, whose opportunities of observation have been good, gives the following pleasing account of the state of this Diocese.

"I met with daily increasing evidence of the improving state of Church affairs in North Carolina. Episcopacy is hourly gaining ground, and upon principles which promise permanency to the change. The most intelligent part of the community, as I have before told you, have been for some years converts to the truth as it is in Jesus. The impression, however, is becoming more general. The common people begin to be convinced, that the Church, so far from being the bad thing they had been taught to suppose it, actually holds out much greater opportunities of religious instruction and security than any of the other denominations. The planters, too, beholding the staid and orderly character of our services, are endeavoring to obtain their benefits for their slaves. At Fayetteville and Newbern, congregations of blacks have been formed and religiously instructed for some time past, and it is truly delightful to witness the fervor and orderly manner of their worship."

"The confirmations in the several parishes have not been quite so large as last year; but this is no doubt owing to the comparatively short interval that has intervened. The Bishop has already confirmed about one hundred."

Bishop Doane's Sermon entitled the 'Church of the Living God' is the subject of a notice in the (London) Christian Remembrancer for January. The concluding paragraph, which follows, we are sure must command our readers' assent and sympathy.

"With such ministers and stewards of religion, the Episcopal Church in the United States may hope to prosper; and this is to us a source of pure gratification, not only because we look upon her as the youngest daughter of our own Reformation, but because, in the extension of that ecclesiastical polity under which it is our happiness to live, we recognise a fulfilment of a portion of the prophecies relative to the unity and universality of the Church of Christ."

Protestant Episcopal Pulpit.—The January number of this work is at length before us. The delay is abundantly compensated by the beautiful engraving for which it has been detained. The venerable head of our patriarch has never been so truly, so touchingly portrayed as in this masterly copy of Sully's happy effort. The placid, benignant mouth, the meek eye, the noble forehead, the thin silvery locks which we have so often loved to look upon, are all there. The quiet affectionate dignity of the original, which more than any thing we have seen, imbodies out to us the Apostle John, as history tells of him when he sat in the chair to which age had bound him (therein, thank God, unlike the type) and taught the faithful, as his little children, to love one another—that same majesty of charity is all in the portrait. Few Episcopalians who may have the opportunity of seeing it, will be content without possessing the worthy memorial of one, to whom, under God, our Church owes so much.

The sermons in this number of the Pulpit are by Bishops White and H. U. Onderdonk; that of the former from Psalm xxiii. 4, on the Contemplation of Death; that of the latter, from 1 Cor. xiii. 13, on Charity; both worthy of their authors, which to say is praise enough.

The wrapper of the Pulpit contains warm recommendations of the work from several of the bishops and distinguished clergy of our Church, and from the Bishop of Nova Scotia and Archdeacon of Newfoundland. We were much struck with the kindness of feeling and beauty of expression, in the following paragraph of the letter of Bishop Inglis.

"The respect and affection which I bear toward the eminent bishops and clergy of the Protestant Episcopal Church in the United States, bespeak my regard for the '*Protestant Episcopal Pulpit.*' I feel a pride in their talents, their attainments, their exemplary piety, and their ardent zeal; and never think of them without a brother's love, and a brother's prayers for blessings on their labors."

The late Pastoral Letter is spoken of in the following terms by the 'Christian Intelligencer,' the organ of the Reformed Dutch Church.

We have read with peculiar satisfaction this able document. We heartily rejoice that this respectable family of the Lord Jesus Christ have spoken so decidedly and discreetly on subjects which regard "the relations in which they stand to the civil government of our country, to professing Christians of other denominations, and to the world at large."

We exceedingly regret the attempts of some to exhibit the Episcopal Church as exclusive in her views and conduct. She only does what every other Church should do, attend to her own family, and mind her own business. She does not, like some other ecclesiastical families, stretch her bosom as if it were composed of Indian rubber, to take in the unwary of other denominations, and like that elastic gum, suffer herself to become contracted to her original dimensions, and squeeze those who have come within her pale to her own peculiar views and operations.

We rejoice that she has spoken so decidedly and Scripturally concerning the only relation that can exist betwixt Church and State, especially in this country. The article is of some length, but the perusal of it will amply repay any one for his trouble. It speaks our sentiments, and we believe those of the Dutch Church generally.

We therefore cheerfully insert the whole of it, and we shall call the attention of our readers to the remainder of this instructive paper in our next.

Lapse of Time.—"Curious it is, that every hour of our day is repeated from myriad chimes, and yet how rarely do we attend to the clock striking! Alas! how emblematic is this of the way in which we neglect the many signs of time! How terrible, when we think of what time may achieve, is the manner in which we waste it! At the end of every man's life, at least three quarters of the mighty element of which that life was composed, will be found void—lost—nay, utterly forgotten! and yet that time, labored and husbanded, might have built palaces, gathered wealth, and still greater, made an imperishable name!"

So says one, whose use of time has gotten her, even in early youth, a name, if not imperishable, at least wide-spread as the earth's limits, and dear to every lover of song and fancy. How just her perception of the all but universal fault, so absurd, so criminal! and yet how miserably deficient her idea of its correction! Was time given to 'build palaces,' 'gather wealth,' and put the 'name' of one dying creature into the mouths of others who in their turn must die and remember it no more? Shame! that the mind which could so feelingly deplore the abuse of God's best gift, should have known, or dared to say, *nothing* of its *only* use!

LITERARY.

We derive the following interesting items from a letter of the Rev. F. S. Mines, dated Havre, Nov. 3, '32, which first met our eyes in the "Charleston Observer."

"A letter from a clergyman in St. Petersburg, states that a *Greek archbishop* and *bishop* have just commenced a translation into Persian, of *Doddridge's Rise and Progress*, and of *Baxter's Call to the Unconverted!*

"A Mr. Mackenzie, a minister from Scotland, in the family of Mr. Wilks, [in Paris,] is engaged in preparing a *Concordance of the Scriptures*. I fear his life will be sacrificed to this useful work. There is as yet no French Concordance. One difficulty was, that there are two translations of the Bible; each, almost equally with the other, popular. He has chosen the one more generally used in the churches, and more generally approved. The evangelical Swiss clergy are forming a new translation, which, I understand, will meet with objections. For instance, they render the words *apostle*, *angel*, *messenger*, &c., alike, by the term *messenger*. It has been commenced several years since.—Each minister takes the same portion of Scripture to translate, and notes are compared."

Abbe Maury on Eloquence.—A new edition of this well-known work has just been issued from the Methodist press, with a special view to the benefit of the preachers of that connexion. The following account of the work, by the "Christian Advocate," is a just statement of its character and value.

"It does not so much teach eloquence *as a system of rules*, but as the correct and powerful developments of nature in endeavoring to set forth great principles and important and momentous truths. And all this it does by *examples*, and commentaries upon these examples. It is, of course, adapted to mature minds, either somewhat practised, or ready to begin; and it keeps clear of the technical and minute details of gesture, pronunciation, cadence, &c. For these reasons it was conceived to be peculiarly adapted to the free and bold manner of an extemporaneous ministry, such as ours, and would correct, and reduce to proper and just limits, the freedom of action and expression, without introducing a cold, formal, icy style and manner, which we humbly conceive to be far worse than the excess of declamation, or the redundancy of words and actions.

"But we may also say, that this volume is well adapted to the wants of all mature persons who wish to become free and forcible speakers, as well as to all who may wish to form correct ideas of just and natural elocution. It has been out of print for years, and our attention was directed to it and its merits, first by the Hon. Judge M'Lean, of the United States' Court, who remarked its peculiar fitness as mentioned above."

Commentaries suited to Occasions of Ordination, by William White, D. D., are advertised as in press, by Messrs. Swords, Stanford & Co., of this city. The work has the following recommendation from the Bishops of our Church.

The Right Rev. Bishop White having, on application made to him, given his assent to the wish of some of his brethren expressed to him, that a new edition should be made of his "Commentary on the Questions and Answers in the Offices for the Ordination of Deacons and Priests," we do earnestly recommend such an edition of that work to the patronage of all the clergy and members generally of the Church.

Alex. V. Griswold,
N. Bowen,
T. C. Brownell,
H. U. Onderdonk,
William Meade,
Wm. M. Stone,
Benj. T. Onderdonk,
Levi S. Ives.

New-York, October, 1832.

The name of the venerable and learned author would, alone, be its sufficient recommendation to an American Episcopalian. Price $1.

We take from the Episcopal Recorder the following notice of a

Guide to Confirmation; by Stephen H. Tyng, D. D., Rector of St. Paul's Church, Philadelphia. Philadelphia: George, Latimer & Co., No. 13 South Fourth-street. 1833. pp. 108. 18mo.

The subject of Confirmation has been one of increasing interest in the Church for many years past, and various successful efforts have been made through the press, to diffuse information with respect to its nature and design. The consequence has been, that the erroneous views of its character, once so prevalent, are giving way in every part of the Church to more just conceptions. Formerly it was too common for individuals to renounce, in the presence of the Church, and with a solemn appeal to God for aid, the very things to which their hearts were still devoted, and which they had *no intention* to forsake.—This was an abuse of the ordinance, grossly inconsistent with its letter and its spirit. Now that public attention has been directed to the subject, it is apparent that Confirmation is nothing less than *a public profession of religion*, an assumption of all the solemn obligations of the baptismal covenant in relation to the faith and life of a Christian.

In this view of the subject, the requisitions of the Church with respect to the instruction and examination of an individual by his minister, previous to his confirmation, appear at once proper and indispensable. To aid the minister and the candidate in this important work, is the object of the valuable treatise before us. The design of the author in its preparation, and the character which he has attempted with great success to impress upon it, may be inferred from the following remarks in the preface:

"The need of a work like this, the author believes his brethren in the ministry have all felt. There are many excellent discourses upon the subject of Confirmation among the writings of the Church. But they are all addressed, so far as the author of this work knows, to the congregation at large, upon the abstract subject, and are all too limited and general in their instructions, for the guidance of candidates for the ordinance. The sermons of Archbishop Secker, Bishop Dehon, Bishop Ravenscroft, Bishop Meade, and Dr. Henshaw, have been read with much care and great satisfaction by the author of this. And the result of his examination of these treatises, has convinced him more entirely of the necessity of such a work as he now offers to the Church. The great difference between all these discourses, and the present guide, is that while they are addressed to the whole congregation upon the subject as one of general consideration, this is addressed as a personal, individual matter, to those who are immediately concerned in the administration of the rite. It is the wish of the author, to furnish his brethren with a little work upon this interesting subject, which may be placed in the hands of those who apply to be presented for confirmation. And he affectionately commends to them the present instructions, as the guide which he has been accustomed to use, and which he has found the instrument of the Lord's blessing and favor to the people of his charge. With sincere desires and prayer for the same blessing upon its publication, the work is now presented in a cheap and convenient form from the press."

NEW PUBLICATIONS.

The Use of Holy Garments, especially of the Surplice, in the Performance of Divine Worship; a Sermon, preached in St. Mark's Church, Le Roy, N. Y., the last Sunday in Advent, 1832. *By the Rector*, F. H. Cuming, A. M. Le Roy, 1833. 8vo. pp. 16.

The author gives the following account of the occasion and performance, in an advertisement "To the Reader."

The Surplice having hitherto never been used in the church in Le Roy, on account, as was supposed, of prejudices which were entertained by some respecting it, and the present Rector having intimated a wish that it might be introduced, the congregation very promptly procured one. The following sermon was preached by him on the day when it was first worn. He has since heard no objection to it. He believes that no parish, or individual will be opposed to it, when its design is duly considered. He therefore publishes the sermon in the hope it may conduce to a better understanding of its use, and avail somewhat toward securing its adoption where it has not been introduced. It is due to himself to state, the sermon was commenced *very late* in the afternoon previous to the day on which it was delivered.

The Young Man's Defect; a Discourse to Young Men, by the request of the Philadelphia Institute. Preached in St. Andrew's Church on the evening of Sunday, January 27, 1833. *By* G. T. Bedell, D. D., *Rector*. 32mo. pp. 62.

Two sermons are comprised in this little tract. With the second, 'The Young Man void of Understanding,' from Proverbs vii. 7, we are much pleased. In the other, there are a few expressions which we think the author himself would correct upon revision.

NOTICE.

The Fragment Society of Christ Church, will hold a Fair, at the City Hotel, on Tuesday next, (5th March.) The sale of articles will commence at 12 o'clock, and be continued until 10 P. M.

Calendar.

March 3.—2d Sunday in Lent.
—— 10.—3d Sunday in Lent.
—— 17.—4th Sunday in Lent.
—— 24.—5th Sunday in Lent.
—— 25.—Annunciation of the Virgin Mary.
—— 31.—6th Sunday in Lent.

OBITUARY.

Died, in Baltimore, on the 15th January, Spencer P. Judd, only child of the Rev. Jonathan Judd, in the 26th year of his age.

Mr. Judd had been for some time successfully engaged in the prosecution of his theological studies at the General Seminary in New-York, when his declining health rendered it necessary for him to withdraw from the institution. He, however, continued his work of preparation for the ministry, as his strength would admit; had passed two of his examinations, and was nearly ready for ordination, when a sprain of the knee, occasioned by a fall upon the ice, laid the foundation of that illness which was destined to remove him from this world. During his tedious and painful confinement, he was enabled to bow with meekness to the chastening rod of his heavenly Father. He desired restoration to health, only that he might engage in the blessed work of the gospel ministry; and was accustomed to say, that if he could be permitted to spend only a few months, or even weeks, in active labor for the salvation of souls and the glory of Christ, he would then cheerfully lay down his life.

It pleased the all-wise Disposer of events, however, to disappoint the fond hopes of this youthful servant of the cross, and to call him, as we humbly trust, to the reward of the ministry, without requiring him to perform its arduous duties.

The writer of this brief notice had the melancholy satisfaction of being at his bed-side when the shadows of death were gathering around it; but the "light of life" was there to dissipate all gloom, and shed upon the departing spirit the mild and holy radiance of Christian hope. There was a deep and unaffected sense of unworthiness; but the humble and contrite heart was laid at the feet of Jesus, and all was peace. To a remark of the writer, that we all have need to pray "Lord, increase our faith!" he replied, "*Oh yes, that is what I want—more entire dependence on the Saviour—more of the consolations of his grace for my sinful soul.*" And thus "hungering and thirsting after righteousness," he was, as we hope, removed where all his ardent aspirations are more than realized in the vision of his Saviour and his God.—*Episcopal Recorder.*

INTELLIGENCE.

DOMESTIC.

Clerical Changes.—The Rev. Thomas Meachem, Deacon, has been appointed to the Missionary Station at Hunt's Hollow, Alleghany county, extending his services also to Mount Morris, Livingston county.

The Rev. Richard Salmon has removed from Watertown, Jefferson county, and become the minister of the Apostolic Church, Geddes, officiating also at Salina, Onondaga county.

The Rev. Lot Jones, from Massachusetts, has canonically removed to this Diocese, and become a missionary in the employ of the New-York Protestant Episcopal City Mission Society, with the special charge of the Church of the Epiphany.

College Record.—The degree of Doctor of Divinity was lately conferred by the Trustees of the Alabama University on the Rev. *A. A. Muller*, late Rector of Christ Church, Tuscaloosa.

Girard College, Philadelphia.—The Board of Trustees of this Institution is now organized. It consists of 15 members. They held their first meeting on Monday the 18th instant, in the Common Council Chamber, Philadelphia. Nicholas Biddle, Esq. was elected President of the Board, and James Bayard, Esq. Secretary. The funds of the Institution amount to at least two millions of dollars, and may amount to five or six millions.

[*Episcopal*] *Education Society* [*of Philadelphia.*]—We are glad to learn that this important Society continues to receive the liberal patronage of the Episcopalians of this city. We understand that more than thirty scholarships have been subscribed on Dr. Bedell's Plan, some account of which we shall probably receive hereafter.—*Episc. Rec.*

Medical Schools in Philadelphia.—Divine service is now celebrated every Lord's day in both of these institutions. The venerable Bishop White opened the services at the University, and Rev. Dr. Green at the Jefferson College. The clergy of all evangelical denominations are to officiate. Provision is thus made for the stated accommodation of several hundred young men, who, being strangers in the city, have often been prevented from attendance on public worship by the want of free churches. A religious association of medical teachers and students has also been formed, the officers of which are professors in one of the institutions. *S. S. Journal.*

Public Worship in London.—The following is a statement of the various places of worship in the English metropolis: Episcopalian Churches and Chapels, 200; Independent Chapels, 66; Wesleyan Methodist Chapels, 36; Baptist Chapels, 32; Calvinistic Methodist Chapels, 30; Presbyterian (Scotch and Unitarian) Chapels, 46; Roman Catholic Chapels, 14; Meeting houses of the Friends, 6.—Total, 400.

The Temperance Recorder has just closed its first volume. The Publishing Committee make the following suggestions to the public.

"With the character of the paper you are now acquainted. Its object you understand. Its effects in your own vicinity you have seen. The Committee, therefore, have confidence to ask you the question—'Shall the paper be sustained another year?' This, in view of the Committee, is a question of no inconsiderable importance to the cause of temperance—the cause we love—the cause we are pledged to support and advance. The very many evidences of the salutary influence of the Recorder upon the minds of not only the citizens of this State, but of every part of the Union, which are brought to our knowledge by every mail, leave upon our minds not the vestige of a doubt in regard to the utility and the necessity of a periodical conducted on the same principles as is the Recorder.

If, in your opinion, the Recorder is calculated to promote the cause of temperance, may we ask you to make an effort to continue and increase the circulation in your vicinity? Our terms for the second volume will be

One copy, ...	$0 50	In advance, post paid.
Twenty copies, ...	5 00	
Forty copies, ...	10 00	
One hundred copies, . .	25 00	

Thus five dollars will enable any friend of temperance to circulate twenty copies, either in his own town or to individual acquaintances in any part of the Union.

For all sums *less than five dollars*, we shall expect to charge at the rate of fifty cents per copy ordered. * * *

It is proper to add, that should there be any profit on the paper, it will all be expended, be it more or less, in sending gratuitous information into the destitute parts of the Union.

(Signed) Edward C. Delavan,
Chairman Executive Committee."

The Committee also propose to publish an *American Quarterly Temperance Review*, which, they say, will be equal in every respect, in point of typography and binding, to the North American Review. Four thousand copies of the first number will be struck off and circulated gratuitously, as a specimen number. The Committee will send without charge, the specimen number, to any gentleman in the Union who will signify his wish to that effect—by letter, post paid.

FOREIGN.

Hindooism in Danger.—In one of our papers we mentioned the castes of India and the strong barrier which they interposed between the natives and Christianity. From late movements in Calcutta it appears that some of the natives have shaken off their tyranny, and that the spirit of reform is extending, and likely not to rest until the whole Braminical system is overthrown. Education in the Anglo-Indian College is aiding in this result. A new paper, intitled the Enquirer, is devoted to the exposure of Hindooism, and its readers and followers increase daily. An open defence of the new sect has been made by a very influential native, who closes his article as follows:—

"If there be any thing under heaven that either I or my friends look upon with the *greatest abhorrence*, it is Hindooism. If there be any thing which we regard as the greatest instrument of evil, it is Hindooism. If there be any thing which we behold as the greatest promoter of vice, it is Hindooism; and if there be any thing which we consider to be most *hurtful* to the peace, comfort, and happiness of society, it is Hindooism. And neither renunciation nor flattery, neither fear nor persecution, can alter our resolution to destroy that monstrous creed, &c. Madob Chunder Mullick."
Presbyterian.

Religious Toleration in Syria.—The following is part of a conversation on this subject between Mr. Tod, an English merchant, and the young Pasha commanding the army of Egypt in Syria.—*Presbyterian.*

Our business with the Pasha being now accomplished, I felt myself strongly moved, thinking I might never have another opportunity, to sound his feelings still further on the important subject of religious toleration. So I said to him, "With your highness' permission, I should be glad to be indulged with a single word more in a private audience."

"Certainly," he answered, and the room was soon cleared, when I proceeded:

"The religious toleration of which I have been a witness in Egypt, and the mercy you have now extended to a persecuted Christian here, emboldens me to submit to your highness another question. It is of great public interest, and I hope it will be taken in good part. In past ages it has been said in Europe, that if a Moslem left his religion and became a Christian, his life must pay the forfeit. Since then, light has come down upon the world, and men now think differently from those of former times; what I would ask is, whether *now* a Moslem would really be put to death for changing his religion?" The Pasha appeared embarrassed, and a pause ensued.

"This," said he, "is a marvellous question. I cannot answer it now. I have war before me with the Turks. We have the law—but I do not know all the law—however, when our military operations shall be terminated, we shall practice here the same religious toleration that exists in Egypt."

His answer was as favorable, perhaps, as could have been expected under the circumstances.—*Miss. Herald.*

Episcopal Church in Ireland.—The establishment of the Irish Church is understood to have been, for some time past, under the consideration of the ministry; and the following information as to the deliberation on the subject is given in the Dublin Express:—

"We can announce that Government has taken the settlement of the Church in hand earnestly, and that the new Tithe Act has not till within these few days been submitted to episcopal attention. The whole plan has been arranged without the active co-operation of the clergy, but now that it is placed before them as a choice of what they will consider evils, and that it is evident they must look upon the alternative as perfectly hopeless, we conclude they will concur with the Government in accepting the terms offered. It is proposed by Mr. Secretary Stanley to reduce the Irish Established Church to two Archbishops and eight Bishops. The system of fines on Bishops' leases will be abolished; and the Church lands must, in future, be let on lease at full rents. The minor details of this plan have not yet transpired."—*N. Y. Spec.*

Bishop of Calcutta.—*Cape of Good Hope, Sept.* 11, 1832. The Right Rev. Daniel Wilson, D.D. of St. Edmund Hall, Bishop of Calcutta, arrived here on the 31st of August. On his leaving the ship he was greeted with a salute from the castle, by order of his Excellency the commander-in-chief, who had despatched his aide-de-camp, Mr. Balfour, and Mr. Cooke, his domestic Chaplain, to accompany his Lordship to Government-house, where he remained during his stay at the Cape. In virtue of a special commission issued by the Right Hon. and Right Rev. the Lord Bishop of London, (for the Cape is not included in the diocese of Calcutta,) the two following gentlemen were, on Sunday last, admitted into the holy order of Priests:—Henry Pauncefote Cooke, B.A. of Exeter College, Oxford, and Edward Judge, M.A. of Trinity College, Cambridge. Previous to the solemn ceremony, his Lordship preached a most eloquent and impressive sermon, containing a body of advice to the Christian minister as regards his doctrine, fidelity, and personal character, which could scarcely be equalled; a sermon which, while it asserted with dignity and moderation the claims of that apostolical branch of the universal Church of Christ, breathed a spirit of the purest charity toward the sister Churches of the Reformation, two of which are established in this colony, the Lutheran and Reformed Calvinistic. On Sunday, 2d of September, he preached, administered the sacrament, and afterward visited and examined the Sunday Schools. Monday and Tuesday were actively employed in examining the various government and other schools, such as the infant and industry schools, &c. On Wednesday he preached at Wynberg, and consecrated two pieces of ground for the church and cemetery; and on his return, another for a chapel at Rondebosch. On Thursday he presided at a special meeting of the Society for Promoting Christian Knowledge, and made a long and interesting address. The next day he visited the chaplaincy of Simon's Town, and after preaching and confirming, he returned to Government-house on Saturday. In addition to the exertions before mentioned, on Sunday, the 9th of September, he addressed the children of the Keeron schools, and consecrated a piece of ground for a cemetery at Green Point. On Monday morning, previous to his embarkation, he preached and confirmed upward of two hundred children of the Episcopal Establishment.—*Christian Remem.*

The report of the *Montreal Emigrant Society* informs us that from the 23d May to 1st Nov. there were forwarded to Upper Canada, 8171; in Lower Canada, 592—total, 8763. Employment given as Laborers, 1197; to servants, 284—of whom there were natives of England, 2365, Ireland, 6854, Scotland, 856, Wales 169.—*N. Y. Atlas.*

ACKNOWLEDGMENTS.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of the following sums, viz.—

From Stephen Warren, Esq., being the amount of a collection made in St. Paul's Church, Troy, 17th February, 1833,	$98 42
From the Rev. Benjamin I. Haight, being the amount of a collection in St. Peter's Chapel, N. Y., on Sunday, Feb. 24, 1833,	13 84
From the Rev. Seth Davis, through the Rev. Dr. Rudd, being the amount of a collection in the congregation of Trinity Church, Seneca Falls, N. Y., on the festival of the Nativity,	7 00
Total,	$119 26

James Swords, *Treasurer*,
February 27, 1833. Green Bay Mission Fund.

Contributions and donations to this fund will be thankfully received and faithfully applied, if left at the bookstore of Swords, Stanford & Co. No. 154 Broadway, at the office of the Washington Insurance Company, corner of John and William-streets, or at the residence of the Treasurer, No. 87 Leonard-street.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

The Treasurer gratefully acknowledges the receipt of the following sums in aid of the Stereotype Fund for the Bible:—

From Mrs. ——, per G. G. Van Wagenen, -	$5 00
Gideon Lee, per Mr. Browning, - - - -	20 00
Mr. B. do. - - - -	10 00
Frederick De Peyster, jun. - - - -	20 00
Cash, do. - - - -	30 00
W. E. Dunscomb, - - - -	20 00
A. Tredwell, per Mr. Dunscomb, - -	15 00
John D. Wolfe, do. - - -	20 00
F. W. Rhinelander, do. - - -	10 00
Christopher Wolfe, do. - - -	20 00
C. A. D., per Mr. Browning, - - -	3 00
Miss Duffie, do. - - -	5 00
James Boggs, do. - - -	10 00
Mrs. Moore, do. - - -	10 00
Miss Moore, do. - - -	5 00
Bailey, Keeler, & Remsen, - - - -	50 00
D. A. Cushman, per Mr. Keeler, - - -	20 00
John Brouwer, do. - - -	20 00
Anson Blake, do. - - -	20 00
Philo Hilyer, do. - - -	10 00
	$323 00

Richard Oakley, *Treasurer*,
No. 105 Front-street.

New-York, Feb. 28, 1833.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church, in the United States, has the pleasure to acknowledge the receipt of $28 31, being the amount of a collection made in *St. James' Church, Lancaster*, and remitted by the Rector, the *Rev. S. Bowman.*

Edward R. Jones, *Treasurer*.

Feb. 27.

CITY MISSION.

The Librarian of the City Mission Sunday School, No. 2., acknowledges the receipt of a donation of twenty-four volumes from Messrs. Swords, Stanford, and Co.; also of thirty-eight volumes from Mr. N. B. Holmes.

A. W. O. Spooner, *Librarian*.

Feb. 25, 1833.

MISSION SUNDAY SCHOOLS.

J. McVickar in account with contributors to Sunday Schools in the upper wards of the city.

DR.		CR.	
John Haggerty, - -	$50 00	Sunday School Library, 50 Vols., - - -	$16 71
Isaac Lawrence, - -	50 00	Instruction Books, Class Books, &c. &c., -	10 56
Samuel Ward, Jun., -	50 00	Annual Subscription for 50 Magazines, - -	10 00
Peter G. Stuyvesant, -	50 00	One 8vo Bible, - -	1 75
Isaac Carow, - -	30 00	One Music of the Church,	1 00
Gideon Lee, - - -	20 00	700 Cards for distribution,	5 25
Dr. McVickar, - -	10 00	One 4to Bible, for Desk,	3 00
Mrs. McVickar, - -	10 00	One 8vo Prayer Book, for do.	1 25
H. P. Robertson, -	100 00	Lettering the above, -	60
Fred. R. Lee, - -	20 00	Two dozen Prayer Books,	6 00
		Printing 500 Notices, -	2 50
		Subscription to the Churchman, - - - -	2 50
		Library case, &c., - -	4 87
		Teachers' book boxes, -	3 00
		Stationary, - - -	2 13
		Incidental expenses paid to superintendent, &c., -	5 50
		Rent of room now occupied in North-street, until May,	30 00
		Transferred by request to subscription for building the Church of the Epiphany, H. P. Robertson,	100 00
		F. R. Lee, - - -	20 00
		Balance appropriated to raising Sunday Schools beyond the limits of the District, - - -	163 38
	$390 00		$390 00

In addition to the above, he would report that a highly favorable lease of the Academy Rooms, corner of Stanton and Essex streets, being perpetually renewable at the low rent of $204 per annum, without taxes or repairs, has been transferred by him to the District Committee of the Church of the Epiphany.

John McVickar, 8 College.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 28th, from the following persons, viz:—

Mrs. Phillips—George Jones—John Truax, *with remit*—Silas Blaisdale—Postmaster, Orange, N. J.—Charles T. Burnett, P. M.—R. T. Smith, *with remit*—Rev. Samuel Johnston, *with remit*—Rev. R. H. Freeman, *with remit*—Samuel C. Nichols—Postmaster, Albany—George, Latimer & Co.—R. P. & C. Williams.

PROTESTANT EPISCOPAL COLLEGIATE SCHOOL.

Now open in the large and commodious buildings recently erected by the Trustees, at the corner of Canal and Varick streets, entrance in Varick-street.

The Board of Trustees consists of

Rt. Rev. Benjamin T. Onderdonk, D. D., *President*;
Rev. Thomas Lyell, D. D., *Vice-President*.
Rev. James Milnor, D. D.,
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Rev. William Berrian, D. D.,
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Henry Rogers,
Duncan P. Campbell,
John Stearns, M. D.,
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William Johnson,
Murray Hoffman,
David Hadden,
Henry Laight,
James N. Wells.
Benjamin M. Brown, *Treasurer*.

The School is under the management of a Committee of this Board, with the more especial control of one Trustee acting as Visiter.

OFFICERS OF THE SCHOOL.

Mr. Henry Elwell, *Principal*.
Mr. B. B. Killikelly, *Head of the English, and Mathematical Department*.
Mr. Wheeler, *Janitor*.

The Classical Course is pursued with a view to the requisites of Columbia College, in which Institution the school enjoys the right of a free scholarship.

The English and Mathematical Course is carried on with a view to fitness for Mercantile life and general business.

For the Classical Course, embracing all the studies of the School,	$10 00
For the English and Mathematical, do.	6 00

In the classical department French is taught without additional charge. No extra charge but for fuel. Bills payable in advance.

For further information apply to the Principal at the School, during the hours of from 9 A. M. to 3 P. M., or at his residence, No. 194 Hudson-street.

We admire, not the measure, but the sense and feeling, of the following lines. They will commend themselves to *the subscribers for the purchase of our new Bible plates*, and, we doubt not, find a place in the cover of many a copy of the proposed edition.

From the Verse Herald.

FOR A BLANK LEAF IN MY NEW BIBLE.

Message from heaven!
  I joy to receive thee—
Word of the Lord,
  I will ever believe thee.

Star of Redemption!
  I seek for thy ray—
Mandate of Mercy,
  Thy words I obey.

Tidings of peace
  Thou hast brought from above,
And thy pages unfold
  Unlimited love.

Thy story and precept,
  Thy promise and song,
Shall live in my heart,
  And burn on my tongue.

Companion and guide,
  Instructer and friend,
Illumine my pathway
  Till error shall end:

Till thy radiance fade
  'Mid eternity's blaze,
And thy song shall be lost
  In the seraphim's praise.

O! Spirit of Truth!
  Eternal!—divine!—
I render thee thanks
  That this *message* is mine.

February 1, 1833. E. W. C.

EXTRACT.

Let wit go with the sparkling bowl,
  And glee go with the song,
And peals of stunning laughter roll
  Amid the festive throng;—
But never, never be the place
Where sound the messages of grace,
The audience-chamber of the Lord,
Stain'd with one laughter-moving word.

  Let humor curl the ruby lip
    In beauty's circle gay,
  And animate the fellowship
    Of fond hearts, day by day;—
But never, never be it known
In warnings from Jehovah's throne;
Nor in the melting voice of love
That woos the wandering soul above.

Boston Recorder.

THE CHRISTIAN YEAR.

HISTORICAL NOTICE OF THE SEASON OF LENT.

Our blessed Lord's Fasting and Temptation are made the prominent topic of the Collect for the first Sunday in Lent; and the narrative, in which it is recorded by St. Matthew, is selected for the Gospel of the same day: whilst the whole of that season of humiliation and penitence may be regarded as having a reference to the same event, by reason of the number of *forty days*, of which it consists, and which was also the number of the period, that comprised our Lord's fasting and temptation.

It is most probable indeed that the *original institution* of a *season of mourning and abstinence*, as preliminary to the observance of Easter, had immediate reference to another particular in our Saviour's history. Such an institution has been deduced, with considerable appearance of probability, from the example and practice of the apostles. At all events it is of very high antiquity; for it is mentioned by Irenæus, the disciple of Polycarp, who was the disciple of St. John the Apostle: and it is mentioned by him, as having originated not in his time, but long before amongst their forefathers.* The *occasion* of the institution was supplied by our Lord's words concerning his disciples, "Can the children of the bride-chamber fast while the Bridegroom is with them? As long as they have the Bridegroom with them they cannot fast. But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days."† This declaration was understood literally. Our Saviour himself being manifestly the Bridegroom, a fast was appointed by his disciples at a very early period for the days during which he was taken from them: namely, from the afternoon of the day of his crucifixion, to the morning of that of his resurrection; a space of time comprising about *forty hours.* Hence the name of the *quadragesimal* fast, by which it was distinguished: a name, which denotes the number forty, but is capable of being applied either to forty hours, or to forty days; and in the first instance it appears, according to this statement, to have been actually applied to forty hours.

By degrees this institution underwent a considerable change, different however at different times and places. From the forty hours or the two days, originally observed, it was extended to other additional days, but with great variety in their number, according to the discretion of different Churches: some fasting three days in the week before Easter, some four, and others six; some again, in process of time, keeping three weeks, others six, and others certain parts of seven weeks; till eventually the period was made to consist of *forty days*, commencing on the Wednesday in the seventh week before Easter, and excluding the intermediate Sundays.

Meanwhile, attention had been diverted from the original occasion of the institution, namely, the Bridegroom's absence from his Church, to his own *fast of forty days*, which was represented as a sort of *precedent* or *example* for his disciples, to be imitated by them in a certain degree. Thus Augustin speaks of the "quadragesimal fast as having authority, both in the Old Testament from the fast of Moses and Elias; and out of the Gospel, because so many days our Lord fasted." And Jerome says, "Moses and Elias, fasting forty days, were filled with the conversation of God: and our Lord himself fasted so many days in the wilderness, that he might leave to us the solemn days of fasting." Similar expressions occur in the writings of other Christian authors in the fourth and fifth centuries: and particularly, in the latter of those eras, Isidore alleges, that "the fast of Lent began from the fast of Moses and Elias, and of our blessed Lord, who fasted so many days;" and Cassian about the same time says, that "the quadragesimal fast is an imitation of Christ's fast of forty days, and so had the name from thence."

Thus the original object of the quadragesimal fast appears to have been lost sight of, being superseded by respect for a different and very important transaction in our Saviour's history. As the season of forty hours was prolonged to one of as many days, so the commemoration of our Lord's absence from the earth was exchanged for a *commemoration of his fasting and temptation* whilst upon it. And certainly this event is very worthy of being commemorated, on account both of the importance which it gives to our Saviour's character, as triumphing over our spiritual enemy in a personal conflict, and of the instruction which may be derived from it by his disciples. We proceed therefore to make it the subject of our present inquiry, as one particularly fitted for meditation in the *season of Lent.*

SCRIPTURAL NARRATIVE OF OUR LORD'S TEMPTATION.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.—*Matt.* iv. 1.

The narrative of our Lord's fasting and temptation is given in detail by St. Matthew and St. Luke; and is recorded also, but briefly and transiently, in St. Mark's Gospel.

The *time*, at which the occurrence took place, was immediately after his baptism, when "the Spirit of God had descended" visibly upon him, and "a voice from heaven" had been heard to salute him with the declaration, "Thou art my beloved Son, in whom I am well pleased." Then it was that "Jesus, being full of the Holy Ghost, returned from Jordan, and was immediately led by the Spirit into the wilderness to be tempted of the devil."

The Spirit, *by whom he was led* upon this occasion, evidently was the divine Spirit, the third person in the blessed Trinity, of whom we are told he "was full:" and by whom therefore we may certainly believe that this wonderful event in our Saviour's life was preconcerted; probably for this reason, that as our first parents had not been able to resist the devil in a personal conflict with him, and had accordingly fallen, so Christ, who was to repair the evil consequences of that fall, might begin his complete victory over the devil, by resisting him in the first instance face to face. Thus much however is certain, because it is recorded by the inspired historians, that he was "led" to the conflict "by the Holy Spirit:" and so we may be assured that he engaged in the conflict for the wisest purposes, because the Spirit would not otherwise have led him to it.

By the Holy Spirit then he was "led up" from the low country about Jordan to the *mountainous and wild part of the desert.* The situation of this desert is not specified by the sacred writers, and has in consequence been differently represented by different commentators. Dr. Lightfoot places it east of Jordan, in the great desert of Arabia, as Bethabara, where Christ first appeared afterward, was on that side: on which supposition the "exceeding high mountain," mentioned in the course of the temptation, may have been mount Nebo or Pisgah, from which Moses had a view of the whole region of the holy land, as related in the 34th chapter of Deuteronomy. But, as Dr. Wells observes, the place where our Lord is generally and most probably believed to have been tempted is that described by Mr. Maundrell, who relates that "in his journey from Jerusalem to Jordan, after he had passed over mount Olivet, he proceeded in an intricate way amongst hills and valleys interchangeably; and, after some hours' travel in this sort of road, he arrived at the mountainous desert, into which our blessed Saviour was led by the Spirit to be tempted of the devil. A most miserable, dry, barren place, saith he, it is, consisting of high rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion, in which its very bowels had been turned outward. On the left hand, looking down in a deep valley as we passed along, we saw some ruins of small cells and cottages; which they told us were formerly the habitations of hermits, retiring hither for penance and mortification. And certainly there could not be found in the whole earth a more comfortless and abandoned place for that purpose. From the tops of these hills of desolation we had, however, a delightful prospect of the mountains of Arabia, the Dead Sea, and the plain of Jericho; into which last we descended, after about five hours' march from Jerusalem. As soon as we entered the plain, we turned up on the left hand, and going about one hour that way came to the foot of the *Quarantania*, which they say is the mountain, into which the devil took our blessed Saviour, when he tempted him with that visionary scene of all the kingdoms and glories of the world. It is, as St. Matthew styles it, 'an exceeding high mountain,' and in its ascent not only difficult but dangerous. It has a small chapel at the top, and another about half way up, founded on a prominent part of the rock. Near this latter are several caves and holes in the side of the mountain, made use of anciently by hermits, and by some at this day, for places to keep their Lent in, in imitation of that of our blessed Saviour." This is the description given by an eye-witness of the supposed scene of our Lord's temptation. St. Mark in his brief account introduces a particular circumstance, that he "was with the wild beasts:" a circumstance, probably introduced to distinguish the place from the cultivated parts of the desert, and calculated to increase the horror of so desolate and gloomy an abode: a frightful solitude, excluded from all human society, and with no other companions but "the wild beasts."

Into this wilderness then the holy Jesus was led, "to be tempted of the devil." The *being*, from whom he was to undergo his temptation, is mentioned at the commencement of St. Matthew's and St. Luke's narratives under the appellation of "the devil." Subsequently he is called "the tempter." And by St. Mark the name of "Satan" is given to him, by which name he is also addressed by our Lord toward the close of the temptation. The names are all of them expressive of his qualities. The word "devil" represents the Greek word διαβολος, from which it is derived, and means a *calumniator*, or *slanderer*, a *false accuser:* and he is so called, because he originally accused or slandered God in paradise, as averse to the increase of man's knowledge and happiness, and still slanders him by false and blasphemous suggestions; and because on the other hand he is the accuser of our brethren, which "accuseth them before our God day and night." (Rev. xii. 10.) The name "The Tempter" speaks for itself: it denotes him as being distinctively and pre-eminently the *seducer*, who entices mankind to sin. The other name "Satan," which is a Hebrew word, means generally an *enemy* or *adversary;* and is used in an appropriate sense for the great enemy or adversary, the enemy or adversary of God and man. Thus we collect from these appellations the *character of the being* with whom our Lord was to be brought into conflict: the slanderer and false accuser; the tempter to sin; the foe of God and of man.

In what *form* he presented himself to Jesus, the history does not teach us. But forasmuch as St. Paul speaks in one of his Epistles, of "Satan transforming himself into an angel of light," (2 Cor. xi. 14,) it has been surmised that he probably assumed such a form for his present purpose. It has been also supposed, that he appeared in a human form, such a form having been assumed by angels under the old covenant: and the guise of a hermit or religious recluse, or of a hungry traveller, has been attributed to him. One thing may be deemed sufficiently plain; namely, that he would assume such an appearance as his own characteristic subtlety would recommend as best adapted to his project of seduction: that he would array himself with every circumstance calculated to conciliate and win the mind of the blessed Jesus, and divest himself of every circumstance calculated to disgust or offend him. In his own shape, therefore, supposing, as it is reasonable to suppose, that his own shape is indicative of his condition, it is hardly to be thought likely that he appeared: still less is it to be thought likely that he exhibited himself in the shape in which the imagination of painters has sometimes represented him, guided less by the Holy Scriptures, than by the idle figments of rabbinical learning or heathen mythology.

The time of our Lord's *abode in the wilderness* was "forty days and forty nights." The number is remarkable, as coinciding with the duration of several other memorable events recorded in Holy Scripture: but those to which it has a manifest reference in the present case are the fastings of Moses, the giver of the law, and of Elias, the chief of the prophets; (Exod. xxxiv. 28, 1 Kings xix. 8,) whose conduct in this particular was aptly imitated by him who "came to fulfil the law and the prophets."

During these forty days he appears not only to have fasted, but to have been also "tempted of the devil:" for thus we are informed by St. Mark and St. Luke: so that the *temptation of these days* was distinct from the three specific instances which are recorded by St. Matthew and by St. Luke in detail. Perhaps it consisted in evil suggestions offered inwardly to his mind, and in the horrors to which occasion might be given by the comfortless and dreary place of his abode, and by his total abstinence from food.* But on this point the Scriptures do not inform us.

At the end, however, of this time, the devil presented himself to the blessed Jesus in a visible form, induced probably by the effect of his long fasting. A symptom of human infirmity was now disclosed in the "hunger" which ensued; and thereupon the tempter, perceiving a fit occasion for a more earnest assault, commenced it by an appeal to his *appetite.* "If thou be the Son of God, command that these stones be made bread." The temptation consisted in this; that to have complied with the suggestion of the tempter, and to have sought relief to his hunger by the exercise of the miraculous power with which he was invested, would have been to manifest distrust of that will of his heavenly Father, by which he had been supported during the long season of trial already past. If it were his Father's will to prolong the trial, he could support him under it, as he had hitherto supported him: if it were his Father's will to bring the trial to a close, he would take such means as might seem good to him, in his wisdom, for concluding it. Jesus therefore answered in the language of Scripture, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God:" intimating that it was his duty, as it had been that of the Israelites in their day of temptation in the wilderness, to look for no other means of sustenance than such as were furnished by divine Providence, and thus to give proof of his reliance upon the word of his heavenly Father, who had saluted him as his well-beloved Son.

The next assault of the devil was against another passion; namely, that of *vanity.* "Then the devil taketh him into Jerusalem, the holy city, and setteth him upon a pinnacle of the temple;" so the word is rendered in our translation, but it may mean either a *pinnacle* in our usual sense of the word; or part of a *pennated battlement*, or *balustrade* round the roof of the temple; or perhaps, a *wing* or *appendage* to it, especially the great eastern porch, or another part called the royal portico, which had been raised by Herod at the east and south on the brink of a deep precipice to a fearful and dizzy height.† To this, or to some other elevated part of the temple, the tempter conducted our Lord, and saith unto him, "If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." The situation in which they stood was lofty and conspicuous: the temple itself and its courts were the usual place of resort for large multitudes of the Jews: to have descended in safety from such an eminence, in the presence of such an assemblage, and guarded by a host of attendant angels, must have been above all things gratifying to a spirit of vain-glory and ostentation. To such a spirit the tempter would fain appeal. And perceiving that the holy Jesus had repelled his former attack by a reference to the word of God, he endeavored to give efficacy to his present attack by a citation on his part also of the same word, though ill understood and ill applied. Our Lord, however, exempt as he was from a vain-glorious spirit, was not dazzled by the temptation; at the same time he met the misapplication of Scripture with a citation properly applied: "Thou shalt not tempt the Lord thy God:" teaching us, that whatever assurances of favor and promises of protection God hath given, those assurances and promises are to be received with faithful reliance, but under due limitations; that as we ought not from distrust to ask for new proofs of his goodness and power, where sufficient proofs have been given us already, so we must not from presumption urge him to do for us that of which we have no need, and which therefore we have no right to expect: for they, who throw away the natural means, which he hath bestowed upon them for preserving themselves, forfeit all title to a supernatural protection.‡

Hereupon the devil again changed his place and mode of attack: for "he taketh him up to an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them: and saith unto him, All this power will I give thee: for that is delivered unto me, and to whomsoever I will, I give it. If thou therefore wilt fall down and worship me, all shall be thine." In explanation of this we must bear in mind, that the situation now chosen by the tempter was, as St. Matthew describes it, "an exceeding high mountain:" it is also so described by the traveller, a countryman of our own, whom we have already quoted as giving an account of the probable scene of the temptation: and the following description of it is given by a foreign traveller, the Abbé Mariti; "Here we enjoyed the most beautiful prospect imaginable. This part of the mountain of forty days overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Dead Sea." From this elevated situation, then, the devil really "showed" to our Saviour as great an extent of country as was visible from it. He may also have supplied "in a moment of time," as St. Luke expresses it, an illusive view of the other great and glorious kingdoms of the world, "in an artful visionary representation,"§ or "in mimic imagery;"‖ or he may have "pointed out," for so the original Greek word sometimes signifies, and directed our Lord's eye toward several other regions that lay beyond the visible prospect, which might comprehend all the principal kingdoms of the eastern world. And he might then properly enough say, "All these kingdoms which thou now seest, (or toward which I now point,) will I give thee, if thou wilt fall down and worship me."¶

This was an appeal to the supposed *ambition* of our Lord, as the two former temptations had been to his appetite and his vanity. The attempt before had been made through "the lust of the flesh" and "the lust of the eyes;" it was now made through "the pride of life;" the three avenues by which according to St. John mankind are laid open to the inroad of sin. (1 John ii. 16.) But the proposal was rejected instantly by our Lord, and with expressions of the utmost indignation and abhorrence for the conditions on which it was offered. "Get thee behind me, Get thee hence, Satan;" using the language of authority and command, and withal addressing him by an appellation which indicated his knowledge of the tempter: "for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." "To each of the former suggestions," as Archbishop Secker has beautifully observed, "the holy Jesus had replied without emotion: but now, when the majesty of his heavenly Father was injured, and the faith of his own allegiance to him assailed by so vile a falsehood and so impious a proposal, he bears no longer: he tells the hypocrite, he knew him well for the adversary of God, who had granted to no created being, much less to him, the honors or the authority which he claimed; and commands him that moment to quit his presence."

Thus repelled in his different attacks upon the virtue of the holy Jesus, and thus abashed and silenced by his authority, "the devil departed from him for a season," as we read in St. Luke; intending to take other opportunities of opposing him and impeding the progress of his religion. And behold, adds St. Matthew, "angels came and ministered unto him;" rejoicing with him, as we may suppose, upon his victory; comforting him after his severe and varied temptation; and refreshing him after his long fast.—*Bishop Mant.*

PRACTICAL.

CHRISTIAN COURAGE.

The Scripture injunctions to "let our light shine," in order that we may glorify God, "not to hide it under a bushel, but to set it in a candlestick;" "when we are converted, to strengthen our brethren;" and, having "freely received, freely to give," are very plain, and of frequent occurrence. If we really love God, we cannot but love our brother also, and that love will appear in desiring the perfection of the object beloved. Surely no one of us is doing what he might to recommend a walk with God to those who are not so walking; and one of our peculiar temptations in the present age, is rather just to secure our own salvation, than to bless and benefit the world around us. Even if we are not positively ashamed of God, and silent in his cause, we are not loud in his praise, and zealous in his service. Where is the eager invitation, "Come and I will tell you what God has done for my soul?" The world is aggressive in its wickedness, and ought not the Christian to be so in the cause of God? We are too ready to act on the defensive alone; but every tactician in another warfare knows the advantage of the attacking party. It is only in legal contests, that the maxim holds, and not always there, "Melior est conditio defendentis." Every where else, a daring assault is half the battle. This was the almost infallible secret of Charles XII. of Sweden, and most commonly that of Bonaparte. In our own age of active wickedness and lax profession of religion, the servants of God must begin to occupy a more prominent position, and not always wait to be attacked. Many a Christian has personally found the advantage of this active assailancy of evil, and will acknowledge it with the deepest gratitude to Him "without whom nothing is strong, nothing is holy:" but who is yet pleased to bless moral means, and assuredly that of *courage* (inadequately translated *virtue* in 2 Peter i. 5) among others, and not among the least. The Christian has the best cause, the best Protector, and a rewarder of them that diligently seek him. Backwardness, with such advantages, is cowardice, and cowardice is treason. There is holy omnipotence in the simple cause of eternal truth, which, quite independently of human aids and talents, puts a man who takes that side in the same ranks, if I may so express it, with the highest archangel; for the highest archangel is but a servant of God: and Satan, with all his subtlety, cannot but tremble when he goes out against the unarmed stripling, who meets him clad in the armor of faith; for God has ever been pleased to "choose the foolish things of the world to confound the wise; the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen; yea, and things which are not, to bring to nought things that are," and all with this grand intent—"that no flesh should glory in his presence." "If God, then, be for us, who can be against us?"

However desirable it may be "as much as possible to live peaceably with all men," still, they who affect to abhor all controversy, and almost to unchristianize those who engage in it, know nothing of this peculiar experience, which has yet been ever the experience of the people of God. While, therefore, they talk of peace, they should be quite sure that they are not "saying, Peace, peace, when there is no peace;" and equally sure that "a quiet life" is not another phrase for idleness or indifference. The terms we keep with the world are never safe terms: Christ did "not come to send peace upon earth, but a sword;" and so it has ever been with his disciples, who are not greater than their Lord. Such was the portion of Lot: as long as he was quiet in the land, we do not find that he was molested; but when he boldly charged the people with doing wickedly, they said, "Stand back; this fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them." Nay, a prophet of their own (Voltaire) has said, that a decent usage from the worldly is absolutely conditional upon our letting them alone: "*Soyez tranquille, et on vous laissera tranquille.*"—Happy they who, like Luther, knowing what manner of spirit they are of, do not indeed seek permission to call for fire from heaven, but are under the influence of the legitimate and lambent flame of the Holy Spirit; both purifying themselves, even as He is pure, and at the same time, as far as others are concerned, separating the dross from the gold, and distinguishing between the precious and the vile.—*Christian Observer.*

DEVOTIONAL.

TRIALS OF THE CHRISTIAN.

We walk not by sense, but by the evidence of things unseen. We work not in certainty, but in the assurance of hope. And many times after our best endeavors, whether of repentance, or prayer, or attendance on God's word and sacraments, we may be unable to maintain the cheering conviction that we are sons pleasing in his sight.

This, however, is but one of our manifold trials; one only, of those many temptations with which Satan is permitted in the wilderness of this life to assail our souls. Our own evil passions, the worst of wild beasts that here prevail, are ever active for our destruction. Our enemy the devil, "as a roaring lion, goeth about seeking whom he may devour." (1 *Pet.* v. 8.) But he has only a short time. (*Rev.* xii. 12.) Our utmost continuance, what is it but as a forty days out of the whole life, what is it but as a moment out of a year, when compared with the continuance of the life we look for? Let us then be patient in well-doing. Let us be patient, though we are apprehensive of doing ill; though we attain not as we could wish, the comfortable assurance that God is well pleased in us. He hath spoken thus of his Son. And if only we believe in Christ, if only as faithful sons we love and serve our heavenly Father, He hath spoken it, for Christ's sske of us.—*Girdlestone.*

TEMPTATION.

It was when Christ had been glorified at his baptism, "then" that He was led up of the Spirit into the wilderness to be tempted of the devil. It is when we have by grace been brought most close to God, then we may most expect that He will lead us, as the Israelites, in the wilderness of temptation, to humble us, and to prove us, and to know what is in our hearts. (*Deut.* viii. 2.) It is when we use all diligence in working out our own salvation, then it is that to reckon on God's help is to trust with Christian faith. But to reckon on it when we wilfully do wrong, or idly neglect to do right, this is not to trust, but to tempt Him. Let us believe without presuming, and trust without tempting God. So shall he whom we resist flee from us; and, behold, angels will come and minister unto us! Sent forth we know they are "to minister for them who shall be heirs of salvation." (*Heb.* i. 14.) Let us hope then, if at least we have hope of heaven, let us hope that to ourselves they are sent. And when we consider that we are "compassed about with so great a cloud of witnesses," "let us run with patience the race that is set before us." (*Heb.* xii. 1.)—*Girdlestone.*

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† Mark ii. 19, 20.

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